THE

EDINBURGH MAGAZINE,

OR

LITERARY MISCELLANY,

FOR OCTOBER 1802;

With a View of the Isle of STAFFA, one of the Western Islands of SCOTLAND.

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State

State of the BAROMETER, in inches and decimals, and of Farenheit's THERMOMETER in the open air, taken in the morning before sun-rise, and at noon; and the quantity of rain-water fallen, in inches and decimals, from Sept. 26. to Oct. 25. 1802, in the vicinity of Edinburgh.

1802. Sept.	Barom.	Thermom. M.	Thermom. N.	Rain. In. Pts.	Weather.
26	30.162	45	65	——	Clear
27	30.64	53	64	——	Ditto
28	30.119	52	75	——	Ditto
29	30.139	47	68	——	Ditto
30	30.	55	58	——	Cloudy
Oct. 1	29.83	56	61	——	Clear
2	29.825	52	57	0.07	Rain
3	29.389	53	62	——	Clear
4	29.64	51	52	0.205	Rain
5	29.514	38	49	0.169	Ditto
6	29.439	51	53	0.06	Ditto
7	29.6	44	53	0.02	Shower
8	29.04	56	62	0.08	Ditto
9	29.1	51	53	0.021	Ditto
10	29.8	33	52	——	Clear
11	29.805	36	50	——	Ditto
12	29.375	45	48	0.091	Rain
13	29.939	40	56	——	Clear
14	30.151	53	63	——	Ditto
15	30.125	48	51	——	Ditto
16	29.439	46	58	——	Ditto
17	29.609	50	56	——	Ditto
18	29.289	42	48	——	Ditto
19	29.	42	48	0.1	Rain
20	29.126	41	54	0.02	Showers
21	29.13	48	53	0.105	Rain
22	29.261	48	50	——	Clear
23	29.41	48	55	——	Ditto
24	29.53	49	50	0.02	Showers
25	29.181	50	49	0.01	Ditto

Quantity of Rain 0.971

High Water at LEITH for NOVEMBER 1802.

Days.	Morn. H.	Morn. M.	Even. H.	Even. M.
M. 1.	6	12	6	40
T. 2.	7	10	7	42
W. 3.	8	20	9	3
Th. 4.	9	51	10	36
Fr. 5.	11	16	11	50
Sa. 6.	—	—	0	20
Su. 7.	0	47	1	11
M. 8.	1	33	1	54
T. 9.	2	13	2	32
W. 10.	2	51	3	10
Th. 11.	3	30	3	50
Fr. 12.	4	10	4	31
Sa. 13.	4	53	5	15
Su. 14.	5	38	6	1
M. 15.	6	25	6	49
T. 16.	7	14	7	40
W. 17.	8	8	8	37
Th. 18.	9	7	9	38
Fr. 19.	10	9	10	39
Sa. 20.	11	7	11	33
Su. 21.	11	56	—	—
M. 22.	0	18	0	40
T. 23.	1	2	1	23
W. 24.	1	44	2	5
Th. 25.	2	26	2	46
Fr. 26.	3	7	3	27
Sa. 27.	3	47	4	8
Su. 28.	4	29	4	50
M. 29.	5	11	5	53
T. 30.	5	56	6	19

MOON.

	D.	H.	M.	
First Qrtr.	3	0	48	Morn.
Full Moon,	9	6	34	Even.
Laſt Qrtr.	17	7	35	Morn.
New Moon	25	7	42	Morn.

OBSERVATIONS:

1802. *Nov.* 4. King William's birth-day.
5. Gunpowder Plot.
9. Tranſit of Mercury over the Sun. (See p. 292.)
11. Martinmas.
12. Court of Seſſion ſits.
30. St Andrew.

THE

THE EDINBURGH MAGAZINE, OR LITERARY MISCELLANY, FOR *OCTOBER* 1802.

Deſcription of the View of STAFFA, *one of the Western Iſles of Scotland.*

IN the rock, on the north ſide of Staffa, is a cavity reſembling an immenſe morter. Whenever a wave comes againſt this part of the rock, particularly in a tempeſt, it condenſes the air in the cavity, and more than half fills it with water; but when the force of the wave is exhauſted, and its immenſe preſſure removed, the ſpring of the condenſed air forces out the water in the form of a fine white froth, like ſmoke, accompanied with a report ſimilar to the firing of a cannon.

Along the weſtern coaſt of this iſland are a number of baſaltic pillars, though in many places irregular, and reaching only half way down the rock, which, together with the pillars, is of a dark colour, and inclining to black. In other places they proceed from the water upwards, and are abruptly terminated, or broken. On the ſouthern point they become more regular, and the view of this part of the iſland is grand beyond conception. It appears like the end of an immenſe cathedral, whoſe moſſy roof is ſupported by ſtupendous pillars formed with all the regularity of art. At the bottom appear the ends of broken pillars ſtanding upright, and forming an extenſive cauſeway.

On the top of the iſland, above theſe ranges of columns, the green turf is often interrupted by leſſer pillars, inclined in almoſt every direction, but generally dipping towards the Weſt, forming an angle of about 30° with the horizon. The large pillars are of a dark purple line, inclining to black, but in many places richly coloured with light green, yellow, and orange. This rich variety of colour, which adds greatly to the beauty of the ſcene, is produced by a different ſpecies of lichen growing upon the ſtone. The pillars ſtand upon a baſe of gravelly lava, of a light brown colour, without any regularity in its form; this bed ſlopes gradually from the baſes of the columns into the ſea.

Report of the COMMITTEE, *delivered to the Annual Meeting of the* SOCIETY *for* MISSIONS *to* AFRICA *and the* EAST, *held June* 8. 1802.

IT is with much regret that the Committee meet the Society without having it in their power to report, that any Miſſionaries are actually engaged in fulfilling the pious deſigns of the Society.

They had indulged the hope, that, in conſequence of their earneſt applications to a very numerous body of clergymen, in almoſt every part of the kingdom, ſeveral perſons, in whoſe piety, zeal, and prudence, the Committee might confide, would ere this period have offered themſelves to labour amongſt the heathen. Their hope has however been diſappointed. For this diſappointment they account by conſiderations, drawn partly from the nature of the country to which Miſſionaries, it might be expected, would be ſent by this Society, partly from the circumſtances of the favoured iſland in which we dwell. Africa, to which the attention of the Committee has been primarily, though not excluſively directed, is reputed (perhaps

(perhaps without ſufficient foundation) to be unhealthy in its climate, and wholly rude and barbarous in its manners. The colony of Sierra Leone itſelf, that chief point of civilization in an immenſe continent, the centre from which a Miſſionary's labours would flow, the aſylum to which he would anxiouſly look for refuge in trouble or ſickneſs, was for ſome time diſtracted by internal commotion, has been lately aſſaulted by the natives, and, though now well ſecured againſt ſimilar dangers, has had to ſtruggle even for its exiſtence.

In Africa alſo, the preaching of the goſpel has been in a great meaſure untried, and conſequently the difficulties and dangers attending it are uncertain.

The languages ſpoken in that country have been unknown, nor has any help for acquiring them been hitherto afforded.

While theſe diſcouraging circumſtances have tended to damp the ardour of a Miſſionary ſpirit, their influence could not but be increaſed by the very different ſtate of ſociety in our own country. The ſecurity and tranquillity in which its inhabitants dwell, the proſperity with which it is bleſſed, the friendly intercourſe which unites the different ranks of the community, the eſtimation in which a good man is held, and the extenſive ſphere generally allowed for his labours, not only form a ſtrong bond of attachment to his native ſoil, but tend to nouriſh a ſoftneſs of mind, and to produce an indiſpoſition for encountering the hardſhips to which a reſidence in Africa might be ſubject.

In confirmation of this it may be remarked, that the Sierra Leone company has been for five years inquiring in vain, for a pious and zealous miniſter of the Eſtabliſhed Church, to be chaplain to that colony, though the ſalary would be liberal, and the ſituation far more comfortable than could in any caſe be expected among uncivilized heathens.

The Committee cannot but here acknowledge and lament the evident want of that holy zeal which animated the Apoſtles and primitive Chriſtians. They fear that temporal proſperity hath exerted its baneful influence in corrupting the church. They think it, however, but juſt to remark, when comparing the preſent and primitive ages, that, excluſive of the extraordinary meaſure of the Spirit with which the Apoſtles were endued, the providence of God alſo favoured the propagation of the goſpel, by means of a perſecution, which ſevered the diſciples at once from their country, weaned them effectually from their home, and diſperſed them through the world.

The Committee not obtaining Miſſionaries in England, have extended their inquiries to Germany. They have thus followed the ſteps of the Society for promoting Chriſtian Knowledge, whoſe Miſſionaries to India have been principally procured from foreign countries. With this view, they have entered into a correſpondence with ſome foreign miniſters, who have with much readineſs and zeal inſtituted inquiries concerning the probability of obtaining from abroad proper perſons to be Miſſionaries or Catechiſts.

From them they have learned, that the number of pious and able miniſters in Germany, who have ſtudied regularly at an univerſity, but have not yet been preferred to livings, is very ſmall: ſuch characters being much reſpected, are ſoon preferred. Endeavours will, however, be uſed to find out ſuch as may be willing to offer their ſervices to the Society. From them they have alſo received information of an inſtitution at Berlin, by means of which, it is probable, the wants of the Society may hereafter be more readily ſupplied.

This inſtitution took its riſe from the

the benevolence of Baron Van Shirnding of Dobreluk in Saxony, who has been much diſtinguiſhed by his zeal to diffuſe the knowledge of Chriſtianity among the heathen; and it is now ſupported by the voluntary contributions of well-diſpoſed perſons. Its object is to educate pious young perſons, who devote themſelves to miſſionary labours, in the knowledge of thoſe languages and ſciences which may be principally requiſite in their future deſtination. Several miniſters, of acknowledged piety and worth, viſit and ſuperintend this ſeminary, which is placed immediately under the care of the Rev. Mr Jænicke of Berlin. Six ſtudents are at preſent engaged in the courſe of education, and ſeveral more would have been added to the number, had not the very ſlender finances of the inſtitution limited its exertions.

When the Committee reflect upon the true Chriſtian zeal diſplayed by the ſtudents who offer themſelves to the ſervice of the Redeemer from pure love to the ſouls of diſtant heathens, without previouſly knowing where or by whom they are to be employed; upon the qualifications of the perſons who ſuperintend their inſtruction: upon the excellence of the plan laid down for their education, the ſtrictneſs of its execution, and the economy with which it is carried on; the Committee cannot but indulge pleaſing hopes, that this inſtitution may, through the bleſſing of God, furniſh them with labourers thoroughly prepared and qualified for the great work which it is their earneſt deſire to promote.

But while the Committee have been exerting themſelves to procure proper perſons to act as Miſſionaries, they have not been inattentive to the ſecond great object of the Society, viz. that of facilitating the labours of Miſſionaries, by printing parts of the Scriptures, and uſeful tracts, in the language of the countries to which they may be ſent, in order that the preſs may furniſh its powerful aid in the cauſe of truth.

They have here to report with much ſatisfaction, that through the diligent labours of the Rev. Mr Brunton, who has been employed by the Society for that purpoſe, the following works are already printed: 1. Two hundred copies of a Grammar and Vocabulary of the Sufoo language, with a preface.—2. One thouſand copies of a Spelling Book for the inſtruction of the Sufoos, with a tranſlation of the Church Catechiſm.—3. Five hundred copies of an eaſy Firſt Catechiſm in Sufoo and Engliſh.—4. Five hundred copies of a Second Catechiſm.—5. Five hundred copies of a Third Catechiſm, being an Hiſtorical Catechiſm. 6. Five hundred copies of Three dialogues: the firſt intended to point out the advantage of Letters, the ſecond to expoſe the abſurdities of the religious notions of the Sufoos, and the third to draw a compariſon between the religion of Mahommed and that of Chriſt; to which is added an Appendix containing information concerning the countries near Sierra Leone, which would be uſeful to Miſſionaries.—7. One thouſand copies of Chriſtian Inſtructions for the Sufoos, being an Abridgement of the Scripture Hiſtory and Doctrine.

The Committee cannot but rejoice that a foundation has thus been laid for the civilization and future improvement of Africa in knowledge and religion. It forms an epoch in the hiſtory of that country. Never before has any book been written, much leſs printed, in the native languages of the weſtern parts of Africa. Yet ſurely it is much more eaſy effectually to introduce knowledge amongſt the natives through the medium of their own language, which they all underſtand perfectly, than through a foreign one, which very few can acquire, and thoſe in a very imperfect

imperfect degree. The facility with which a Miſſionary may now attain the knowledge of Suſoo is obvious. One of the Committee, without previous warning, read to ſome of the Suſoo boys, educated in the African Academy at Clapham, a ſentence in one of the tracts as ſoon as publiſhed. They ſmiled; and being aſked the reaſon, replied, "becauſe he was ſpeaking Suſoo;" and notwithſtanding the defectiveneſs of pronunciation, it appeared that he was readily underſtood. Several of theſe boys have ſince been inſtructed to read theſe books, which they do with much fluency.

When the Committee reflect upon the vaſt extent of country through which Suſoo is underſtood, (Mr Parke having met with a nation ſpeaking it upwards of a thouſand miles from Sierra Leone,) they cannot but hope that a very extenſive diffuſion of knowledge and truth may one day be the reſult of their labours.

They have only to add on this head, that they have engaged ſome gentlemen in the Company's ſervice in Sierra Leone to act with them as a correſponding Committee, to whoſe kind exertions proper perſons may be employed in teaching the natives of the Suſoo country to read the Tracts, who in their turn may become inſtructors of others. The gentlemen have expreſſed ſanguine hopes of the benefits to be expected from this plan.

In their laſt Annual Report, the Committee publiſhed an abſtract of the valuable Memoir of Mr Moſeley, concerning the propriety of printing part of the Scriptures in the Chineſe language. They announced, though with much diffidence, a deſign of directing their attention to the important object propoſed by him. They accordingly held ſeveral conferences with Mr Moſeley on the ſubject. But they are happy to add, that the Society for Promoting Chriſtian Knowledge has ſince expreſſed a diſpoſition to undertake the ſame work. They have, therefore, reſigned it into their hands, being confident that it may by them be more completely carried into execution.

The Committee have turned their attention to another Aſiatic language, the Perſian, into which the Scriptures may be tranſlated with much more facility than into the Chineſe.

The Court of Delhy, after the eſtabliſhment of the Mogul authority, having adopted the uſe of the Perſian language in its ordinances, mandates, courts of juſtice, and correſpondence, that language has come into very extenſive uſe, and is now ſo general, that every ſervant of the Company conſiders the knowledge of it as a neceſſary qualification for the performance of thoſe duties, which he may be eventually called upon to diſcharge.

It is not however intended, by this ſtatement, to inſinuate that it ſuperſedes the uſe of the other languages there known, or that it even can, in all caſes, be a ſubſtitute for them: it may however be fairly aſſerted, that the uſe of it extends to millions, and that by its medium *the knowledge of the Word of life* may be moſt widely diffuſed through that country.

Many books of hiſtory and poetry, and many works of entertainment, have been publiſhed in Perſian. It is a poliſhed and elegant language, and is recommended by the genius of the authors who have written in it, the beauties of their compoſitions, and the inſtruction and amuſement which their works afford. But on this account it becomes a point of indiſpenſable importance, that the verſion of the Scriptures in Perſian ſhould, in order to inſure attention, be pure and elegant. The tranſlations hitherto made are, in theſe reſpects, entirely deficient.

On this account the late William Chalmers, Eſq; of Calcutta, who was eſteemed

eſteemed one of the firſt Perſian ſcholars in that ſettlement, was induced to undertake a new tranſlation from the original Greek. Every expreſſion admitted in it was weighed with ſcrupulous accuracy, compared with the uſage of the beſt writers, and examined by learned natives. His zeal, aſſiduity, piety, and general learning, moſt eminently qualified him for the taſk which he had undertaken. But it pleaſed God to remove him from this life, when he had only finiſhed about twenty chapters of the Goſpel of St Matthew. The Committee have it in contemplation to obtain the completion of the remainder of that Goſpel in the moſt able manner they can, and to print it; and ſhould they find the means of properly executing this deſign, they may be emboldened to extend the verſion to other parts of the Sacred Writings.—The committee having annexed to their laſt Report, the propoſals of the Rev. Mr Carlyle to print a new edition of the holy Scriptures in Arabic, think it proper here to ſtate, that Mr Carlyle has returned from Conſtantinople, and they underſtand will now proceed with his work as ſpeedily as poſſible.

On the DUTY *of making a* TESTAMENT.

From Dr Lettſom's Hints deſigned to promote Beneficence, Temperance, and Medical Science.

THE inſtinct of other animals for the protection of their young is equalled, if not exceeded, by the affection of man for his offſpring. The wants of the one are few, and the power of gratifying them is ſoon acquired; but thoſe connected with humanity are continually varying and augmenting; hence the ſuperintending care of age and experience ſcarcely terminates with life itſelf. Man, who with labour and ſolicitude acquires a property, naturally deſires to perpetuate it to his family and relatives. What he thus creates, he poſſeſſes a right, and feels a propenſity, to diſpoſe of among them; and this the law empowers him to do, under certain regulations, by will. Conſidering the anxiety and labour with which property is acquired, and the total uncertainty of human life; it is to me a ſubject of wonder, that any man ſhould ſuffer one hour to elapſe of uncertain time, without this ſecurity to his wiſhes. Sometimes indeed various embarraſſments, and the unſettled ſtate of family concerns, may induce individuals to poſtpone making a will; but no ſtate can be ſo unſettled, as to afford a juſt plea againſt making that, which, when once made, throws, as it were, a clearer light on the aſpect of affairs, and enables the individual to alter or modify many circumſtances conducive to future peace of mind.

There are ſome ſo inconſiderate as to imagine, that by making a will they really ſhorten their own lives. Happily, however, common reflection muſt render this opinion not very general. Indeed, I am perſuaded, from long and repeated obſervation, that ſo far from ſhortening, the ſatisfaction of having made a will, prolongs life.

Many diſeaſes of the human body depend greatly upon mental ſolicitude, and few things contribute more forcibly to alleviate ſolicitude than this ſecurity in the diſpoſal of property. This is particularly verified when perſons are attacked with ſickneſs without having made a will. It tends to aggravate diſeaſe, and renders them much more difficult to cure; inſomuch that the uneaſineſs and perplexity of mind occaſioned thereby, frequently bring on delirium early in the diſeaſe, or that agitation of intellect, which ſcarcely admits of a capacity to make a will at all. How often have I ſeen a weeping wife, and many an amiable daughter, plunged into the deepeſt diſtreſs, by this neglect of an affectionate huſband and father, who has inconſiderately put

off

off the making of a will day after day, till, alas! the bewildered faculties render it too late to perform this act of juſtice to his family; and which often occaſions ſubſequent legal and expenſive deciſions, that ruin at leaſt many an amiable daughter; for the laws of primogeniture are calculated to entail miſery on the helpleſs female ſex.

In ſome inſtances I have known, that the diſeaſe has been ſo moderate, and the underſtanding ſo clear, as to admit of the making a will on a ſick bed; but when the patient has recovered, I have ſcarcely known an inſtance wherein he has not condemned the diſpoſition of a will made in the hurry of agitated ſpirits, with a mind weakened by diſeaſe, and influenced by the urgency of the occaſion and the preſſure of ſurrounding objects. At the beſt, what a ſcene of melancholy reflection is preſented, at an awful period, when the mind ought to detach itſelf as much as poſſible from pecuniary calculations!—How many inſtances daily occur of ſudden deaths, from diſeaſe and from accidents, and from which none are exempt;—inſtances in which there is ſcarcely a moment between exiſtence and non-exiſtence, between life and death!

In civilized ſociety, where relations and connexions are multiplied, it requires much compoſure and calm reflection to diſpoſe of property by will, to the perfect ſatisfaction of the individual, even in health; but how impracticable then muſt it be for a perſon on a bed of ſickneſs, with doubts of futurity preſſing on intellect, to arrange his worldly concerns! Independent of this, I have found by experience, that the diſeaſes of perſons who have previouſly ſettled their important concerns, are much more eaſily cured; and thus in reality, that making a will while in health, really conduces to prolong life.

Under theſe views, deduced from long obſervation, I ſincerely wiſh that every perſon who regards his individual health and happineſs, and the ſuccour and comfort of ſurvivors, would not protract the ſettlement of his affairs by will, a ſingle day of an uncertain exiſtence.

I would here have ſuggeſted, that it ſhould be one of the earlieſt inquiries of the attendant practitioner, "If the patient has made a will;" but unfortunately any queſtion propoſed by a phyſician on the ſubject, alarms the patient, who is apt haſtily to rejoin, "What, doctor, do you think I am going to die?" and afterward, too often, gives himſelf up to deſpair of recovery. In ſome inſtances, when health has been reſtored, the patients have told me, that ſigning their wills conveyed a terror as if they were ſigning their own death-warrants. The ſame alarm will not be excited by the ſame cautious and prudent interference of an intimate acquaintance, whoſe inquiries may be received rather as the reſult of friendly ſolicitude, than of ſuſpicion of danger; while thoſe of the phyſician, who is ſuppoſed to foreſee the event, muſt impreſs the mind of a debilitated frame with a dread of the moſt imminent hazard of life.

This is a further argument in favour of making a will in the ſeaſon of health; and ſo it appeared to the ſociety of quakers, who, a few years ago, expreſsly formed a minute of recommendation to each individual of the ſociety capable of it, not to poſtpone making a will, while in health of body, and ſoundneſs of mind.

May I preſume here to recommend it, as a ſubject worthy of being occaſionally introduced from the pulpit, throughout the kingdom; for it cannot be indecorous to inculcate, in places deſtined to the worſhip of a ſupremely juſt Being, an act of moral juſtice to every family in civilized ſociety*.

NEW

* A diſcourſe on this ſubject has lately been publiſhed by Dr Samuel Charteris. *Editor.*

New Sect *in* Hungary.

ALL Bosnia has, for some time past, been attracted by a singular phenomenon, which has not only confused the heads of the Christians, but, what is more singular, those also of the Turks. Three women, according to their own story, sent by three saints, St George, St Nicholas, and St Lazarus, wander from place to place, and from district to district, and preach against the vices of mankind, lament modern libertinism, exhort to prayer, and the practice of virtue and piety; and adduce the present drought, sterility, and dearness, as evident punishments, which offended Heaven exercises on wicked and vicious men. They beseech mankind, in the name of their saints, to abstain from swearing, smoking tobacco, and all manner of evil. They exhort them to lay aside, and to burn, all their decorations of silver and costly dresses, and to substitute in the place of them black head-dresses and dark-blue cloaths, and also not to use arms. They particularly insist on the necessity of fasting; and as their adherents are pretty numerous, daily increasing, and their words and admonitions received as pure truths, the fast-day of St Elias was rigidly begun a week before the time, and still continues.

One of these propheteſſes pursues her course on the over-side of our neighbourhood, along our cordon, and is followed by more than 400 persons, on their naked feet, and with uncovered heads, praying as they go; while numerous *recruits* are every where raised by this corps. The people of Bosnia, who, according to the custom of the country, wear money on their cloaths, by way of ornament, have now torn it off, giving it to the propheteſſes; one of whom got no less than three pounds of these coins in one day. It is impossible to say to what length this farce will be carried, unless some means are adopted of stopping the contagion.

Old Gradisca, }
July 26. 1802. }

A TRUE ACCOUNT *of the concluding part of the Life and the Death of that Illustrious Man* JOHN KNOX, *the most faithful Restorer of the Church of Scotland*.*

Translated from the Latin of
THOMAS SMETON,
Principal of the University of Glasgow.

WHEN Almighty God has in mere mercy raised up men eminent for piety and genius, as so many lights to the world, it is an old artifice and malicious scheme of Satan, to endeavour to spread false reports against them, to load them with feigned crimes, and cruelly and undeservedly to tear their characters while they are alive, and their memories after they are dead. Nor has he wanted instruments who have voluntarily rushed upon the wicked attempt. This has been verified by the experience

* The following account of the latter part of the life of JOHN KNOX, is a translation, almost literal, of the Appendix to a work of the learned THOMAS SMETON against ARCHIBALD HAMILTON, who had apostatised to Popery. This work was published in 1579, only seven years after Knox's death; and the account may be depended upon, as it was written by one who was an eye and ear witness. The substance of it has indeed been extracted, and may be found in different books. But as it is very interesting, it may not be improper to preserve the complete Memoir, as drawn from the original authentic source, which is now seldom to be explored. *Ed. Mag. Oct.* 1802.

ence of all ages, but more eſpecially of late, as to the life and death of John Knox; concerning whom I may truly and ingenuouſly ſay, that I know not if God ever lodged greater piety, or a more noble genius, in a frail and weak body. I am certain, that it will not be eaſy to find one in whom more of the gifts of the Holy Spirit ſhone, to the ſolid comfort and joy of the Church of Scotland. No one ſpared himſelf leſs in undergoing fatigues of body and mind; no one was more intent in diſcharging the duties of the province aſſigned to him. Yet, during his life, no one was more perſecuted with the hatred of wicked men, or wounded with the calumnies of evil ſpeakers; although (ſuch was his magnanimity) this only ſerved to make him more bold in his oppoſition to their ways. Nor did it ſatisfy theſe inſtruments of the devil to perſecute him when alive, but they muſt alſo treat him with indignity after he is dead. This certain ſcurrilous declaimers have frequently done; and of late Archibald Hamilton, a wretched apoſtate, if indeed we can call him an *apoſtate*, who has never yet forſaken his atheiſm. How odiouſly, how falſely, and with what lawleſs effrontery, this perſon hath written concerning the death of ſo great and pious a man, in his fooliſh book, entitled, *Concerning the Confuſion of the Calvinian Sect*, is well known to thoſe faithful perſons who were preſent when that man of God, of bleſſed memory, commended his ſpirit into the hands of the Lord. I therefore have thought that it would not be an unprofitable taſk, to write down, in as few words as poſſible, the true hiſtory of the concluding ſcene of his life and of his death, until a more copious narration of his life and actions ſhall be compoſed; that thus, in the mean time, the falſehood, hatred, and virulence of this miſerable apoſtate may be made evident to all, and the deſerved honour of this eminent ſervant of God may remain.

The man of God began to feel his weak body gradually broken by the numerous labours which he patiently and conſtantly underwent for promoting the glory of God, and propagating the goſpel of Jeſus Chriſt; but his incredible perſpicacity of mind and wiſdom, inſtead of being diminiſhed or languiſhing, to the aſtoniſhment of all, every day increaſed. In addition to his labours, many other things ſo grievouſly afflicted the godly man, that he pined away with thoughtfulneſs, tears, and ſighs. For in the year of our Lord 1569, on the 23d day of January, James Stuart, the good Regent, the ornament and light of our nation, inferior to none in the obſervance of religion and the love of juſtice, was, on account of our numerous and great ſins, aſſaſſinated by the treachery of that wretch James Hamilton, who thus brought on the ruin of himſelf and almoſt the whole nation. This illuſtrious man being particularly dear to Knox, on account of his great piety and integrity of life, it is impoſſible to deſcribe what grief he felt at his death. He foreſaw what difficulties, commotions, and miſchiefs would follow upon it to the dejected and much afflicted commonwealth. Theſe things ruſhing frequently into his mind, vehemently affected, diſturbed, tormented him. Add to this, that at that time, beſides the prevalence of irreligion, which he had always courageouſly ſet himſelf againſt, many who had at firſt deſerved well of religion, appeared to be gradually making defection from it, to corrupt the royal authority, and patroniſe the crimes of wicked men, and thus bring the commonwealth, and even religion itſelf, into the greateſt danger; than which, what could be more painful to a pious breaſt? By the wicked perfidy of theſe perſons, the good man, with many others eminent for piety,

piety, was obliged, much againſt his inclination, to leave Edinburgh, being in a manner driven from it by the authority of the eccleſiaſtical ſenate. All theſe things added new griefs and ſufferings to thoſe which he formerly endured. In the mean time he went to St Andrew's, where, at the beginning, he had founded a church, to the miniſtry of which Goodman, a man of ſingular piety and learning, had ſucceeded. But inſtantly Satan raiſed againſt him many enemies there, eſpecially when he oppoſed himſelf to thoſe wretches who had conſpired againſt the King's Majeſty. Among theſe the chief was the apoſtate Hamilton, who at that time made the higheſt pretences to religion and piety, but now has gone into all the filthy puddle of Popery. While he was engaged in this conteſt with the world, and the agents of the devil, on the 24th day of Auguſt, in the year of our Lord 1572, happened the horrid and hitherto unparalleled maſſacre of the Proteſtants in France. At this time indeed the Pope, (that man of perdition, whom the LORD will deſtroy by the ſpirit of his mouth, and utterly aboliſh by his illuſtrious coming,) with his baſe ſhavelings *, had formed the plan of butchering in one day all the profeſſors of the Chriſtian and reformed religion. The perpetration of this wicked deed in France he committed to his eldeſt ſon, the French King, (whom, having already finiſhed his infamous life, the LORD hath dragged before his tribunal and judged,) who himſelf acting the part of a bloody butcher, under the perfidious maſk of friendſhip and religion, made the ſtreets of almoſt every city of that cruel nation to run with the blood of the righteous. No reverence was ſhown to the hoary head, no regard to the moſt learned men. Aged matrons, virgins, and even infants juſt taken from the womb, and women, immediately upon having finiſhed an unhappy labour, were partly trampled to death in the ſtreets by the armed ruffians, and partly drowned in the Seine; a few being thrown into priſon, were immediately after horribly murdered. O heavens! do ye not weep? O earth! doſt thou not tremble? But bleſſed be God, who made this blood of martyrs the ſeed of the goſpel. This maſſacre, added to the former anxieties, and the painful recollection of them, ſunk deeply into the breaſt of every good man, and in an eſpecial manner grieved and agitated Knox.

About this time, as the fury of the civil war had ſubſided, and given way to the introduction of peace in Scotland, and thoſe who had been baniſhed from Edinburgh were returning, Knox received letters from the council, inviting him to return to the city. Upon this he left St Andrew's with the grief and tears of the godly, but to the great joy of the wicked, to whom he had been a continual terror while he had remained there in that turbulent time; and being accompanied by many pious brethren, he returned to Edinburgh, where he was earneſtly expected and joyfully received by his congregation. Without delay he immediately began the diſcharge of his miniſterial office, and preached to the people in the church two ſermons full of comfort: but his voice, now become more feeble, was not ſufficient to reach ſo numerous an auditory. As ſoon as he perceived this, he earneſtly requeſted of the eccleſiaſtical ſenate that they would aſſign to him another place of worſhip more commodious, and ſuited to his ſtrength. A church was therefore aſſigned to him which did not admit ſuch a crowd, where he delivered to the people ſome homilies upon the paſſion of Jeſus Chriſt our Lord. He began with the 26th chapter of Matthew. Often

* Romiſh *prieſts* were ſo called by Proteſtants, on account of their ſhaven heads.

Often did he expreſs an ardent deſire to finiſh his life in this doctrine. That godly man, and excellent preacher of the word, Craig, being at this time employed elſewhere, and Knox alone being inſufficient for ſuch a congregation, eſpecially in the preſent debilitated ſtate of his body, permiſſion was given to the people of Edinburgh by the General Aſſembly, which was held at Perth, to chuſe any miniſter of the word whom they thought moſt fit, wherever they could find him, and it was ordered that he whom Knox, the ſuperintendant of Lothian, and the church of Edinburgh, ſhould judge moſt fit, ſhould be called to this ſtation. It was unanimouſly agreed, that James Lawſon ſhould be called from the Univerſity of Aberdeen, to join his labours for the edification of that church: and, upon letters from the ſuperintendant and the magiſtrates of the city, he came from the north to Edinburgh, that he might at leaſt ſee his friend Knox. Along with theſe Knox ſent a letter, breathing the trueſt piety, and anticipating his happy departure, to which theſe words were ſubjoined in a poſtſcript, "Make haſte, my brother, otherwiſe you will come too late;" ſignifying, that unleſs he haſtened his journey he would find *him* dead, whom he wiſhed ſo much to ſee alive*. When James Lawſon arrived at Edinburgh, he preached different times to the people publicly aſſembled. On the 9th of November 1572, he was choſen and admitted by the miniſtry of Knox, the authority of the eccleſiaſtical ſenate and the public ſuffrages of the church; on which occaſion, with many and ſolemn words, he teſtified from the pulpit his fidelity in preaching the eternal word of God, he magnified the mercy of God in ſubſtituting Lawſon in his place, and fervently prayed for an increaſe of the grace of God and of the Holy Spirit unto him; which prayers Almighty God hath not ſuffered to be vain.

Having finiſhed theſe things, after he had pronounced the bleſſing upon the people, with a mind more cheerful than uſual, but with a weak body, and leaning upon his ſtaff, he departed, accompanied by almoſt the whole aſſembly, to his houſe, from which he did not again come forth in life. On the 10th he was ſeized with a violent cough, ſo that, through the obſtruction cauſed by a continual defluxion, he began to breathe with great difficulty. Upon ſeeing this, many who ardently deſired to enjoy his agreeable company, (if it ſhould pleaſe the Lord to ſpare him longer,) adviſed to call for the aſſiſtance of phyſicians, particularly of Dr Preſton. He readily complied, ſaying, that he was unwilling either to deſpiſe or neglect ordinary means, although he knew that the Lord would ſoon put an end to his warfare. The next day he cauſed the wages of all his ſervants to be paid, and exhorted them, in a very ſolemn manner, to walk in the fear of the Lord, and to lead a life becoming Chriſtians educated in ſuch a family. The ſame day the increaſe of his diſeaſe forced him to leave off his ordinary practice of reading; for it was his practice to read himſelf, every day, ſome chapters both of the Old and New Teſtaments, but eſpecially the Pſalms, and the goſpel-hiſtory. In the mean time he gave directions to his wife, Margaret Stewart, a pious woman, who was extremely attentive to him, and Richard Ballentine, a ſervant who was dear to him on account of his religion, to read to him every day, with a diſtinct voice, the 17th chapter of John, one or other of the chapters of the Epiſtle to the Epheſians, and the 53d chapter

* The letter may be ſeen in the edition of his Hiſtory printed in 1732. and in Biogr. Britan. 1ſt edit. vol. iv. p. 2876.

ter of Iſaiah; to which they punctually and diligently attended. Moreover, he himſelf did chooſe from time to time ſuch pſalms as he wiſhed, in meditating upon which he received great refreſhment, both in his life and at his death. On the 14th he roſe from bed at ſeven o'clock; and being aſked why he did not lie ſtill, when he was ſo ſick, he anſwered, that he had been employed all that night in meditating upon the reſurrection of Jeſus Chriſt our Lord, and was now ready to aſcend the pulpit, to communicate that conſolation to others which he had enjoyed in his own mind; while yet he could ſcarcely be ſupported by the aſſiſtance of two men upon whom he leaned. Thus he ardently deſired to be found in the work of the Lord even to his laſt breath. Some days having elapſed, upon the 22d of that month, he ſent for the miniſters, elders, and deacons of the church, that he might converſe with them about ſpiritual and heavenly things; that being aſſembled together he might bid them farewell, and pray for their felicity in the Lord. When they met he received them in the following words: "The day approaches," ſaid he, "is now before the door, which I have frequently and fervently longed for, in which, having finiſhed my weighty labours, and almoſt infinite ſorrows, I ſhall depart, and be with Chriſt. And now my God is my witneſs, whom I have ſerved in ſpirit in the goſpel of his Son, that I have taught nothing but the true and ſolid doctrine of the goſpel of the Son of God, and that I have been intent upon this chiefly, to inſtruct thoſe that were ignorant of divine things, to confirm the faithful, to raiſe up and ſtrengthen by the promiſes of grace the minds of thoſe who were weak, timid, and agitated by a ſenſe of their ſins, and to fight againſt the proud and ſuch as rebelled againſt God, by the awful threats of divine judgments. And although I know that many have complained much and loudly, and do yet complain, of my too great ſeverity, God knows, that my mind was always free from hatred to the perſons of thoſe againſt whom I denounced the heavy judgments of God: in the mean time, I do not deny but that I proſecuted the ſins in which they indulged with the greateſt hatred, ſtill however, keeping this as the one thing in view, that if it were poſſible I might gain them to the Lord. But a certain reverential fear of my God, who called me, and was pleaſed of his grace to make me a ſteward of divine myſteries, to whom I knew I muſt render an account, when I ſhall appear before his tribunal, of the manner in which I have diſcharged the embaſſy which he hath committed unto me,—had ſuch a powerful effect as to make me utter ſo intrepidly whatever the Lord put into my mouth, without any reſpect of perſons. Therefore I profeſs before God and his holy angels, that I never made gain of the ſacred word of God, that I never ſtudied to pleaſe men, never indulged my own private paſſions or thoſe of others, but faithfully diſtributed the talent truſted to my care for the edification of the church over which I did watch. Whatever obloquy wicked men may throw upon me reſpecting this matter, I rejoice in the teſtimony of a good conſcience. In the mean time, do you, my dear brethren, perſevere in the eternal truth of the goſpel of the Son of God, give diligent attention to the flock over which the Lord hath ſet you, and which he hath redeemed by the blood of his only begotten Son. And thou, Lawſon, fight the good fight, and perform the work of the Lord with cheerfulneſs and confidence. The Lord from on high bleſs you, and the whole church of Edinburgh, againſt whom, as long as they perſevere in the word of truth, which

which they have heard of me, (God having been pleaſed to make me a miniſter of it,) the gates of hell ſhall not prevail Beware of thoſe, of whom you know there are many here, who not only deny the King's authority, but alſo have made defection from the truth which they once acknowledged and profeſſed; againſt whom I denounce, that unleſs they are brought to repentance, and return to that way from which they have wandered, they ſhall be miſerable both in ſoul and body. But as I breathe with difficulty, I muſt here have done."—Upon this we who were preſent, being covered both with tears and with joy, when we thought of the warfare which he had ſo courageouſly borne, and the joy to which he was haſtening, with common conſent poured out prayers to the Lord; which being finiſhed, James Lawſon and David Lindſay converſed with him alone, the reſt having gone away. "Among other things, there is one," ſaid he, "which yet grievouſly afflicts me. You have formerly been witneſſes of the courage and conſtancy of Grange in the cauſe of the Lord, but now into what a miſerable precipice has he thrown himſelf? I requeſt therefore that you go to him, (unleſs you are averſe to it,) and tell him in my name, that unleſs he is yet brought to repentance he ſhall die miſerably; for neither the craggy rock in which he fooliſhly truſts, nor the carnal prudence of that man whom he looks upon as demi-god, nor the aſſiſtance of foreigners, as he falſely flatters himſelf, ſhall deliver them; but he ſhall be dragged from his neſt to a diſgraceful puniſhment, and hung on a gallows in the face of the ſun, unleſs he ſpeedily amend his life, and flee to the mercy of God. The man's ſoul is dear to me, and, if poſſible, I would not have it periſh." They promiſed their aſſiſtance to him in this affair; and having gone up to the caſtle of Edinburgh, they diſcourſed with Grange, but were not able to move him from his purpoſe by any arguments; which obſtinacy the Lord afterwards ſeverely puniſhed, (as Knox had more than once foretold,) when he was publickly brought to the gallows. In the mean time, ſome days paſſed: Many of the chief nobility in the land viſited him, among whom were the Earl of Morton, (who a ſhort time after was declared Regent,) Boyd, and others. There alſo came to him ſeveral pious women, who were of high deſcent and education; many godly men alſo flocked in crowds to his door; all of whom he ſolidly exhorted to piety; nor did he ſuffer any one to depart without conſolations which he ſuggeſted to them under the extraordinary impulſe of the Spirit. On the 20th of November he ordered the wooden cheſt to be made in which his body was to be depoſited. Through the whole period of his diſtreſs theſe words were frequently in his mouth, "Come, Lord Jeſus; ſweet Jeſus, into thy hands I commend my ſpirit: look propitiouſly, O Lord, upon thy church which thou haſt redeemed: reſtore peace to this afflicted commonwealth: raiſe up faithful paſtors who ſhall take care of thy church: grant, O Lord, that we may be excited by the examples of thine anger, and by a ſenſe of thy mercy, to deteſt ſin, and to ſerve thee from the heart." In the midſt of his meditations he would often break out in ſuch addreſſes as this to thoſe who ſtood by: "O ſerve the Lord in fear, and death ſhall not be dreadful to you. Nay, death ſhall be bleſſed to thoſe to whom the death of the only begotten Son of God is efficacious." About the 23d, death approaching nearer, he breathed with greater difficulty. When Robert Campbell, a pious man, and very dear to Knox, anxiouſly inquired, whether he felt great pain, he anſwered,

ſwered, he did not conſider nor feel that to be pain, which ſhould put an end to ſo many diſtreſſes, and be the beginning of eternal joy. By and by, after he had carefully cauſed the places of Scripture formerly mentioned to be read, he himſelf repeated the Lord's Prayer, the Apoſtles' Creed, and added certain meditations of his own concerning each of the petitions and articles of faith, to the great comfort of thoſe who were preſent. When he had ended theſe things, lifting up his hands to heaven, "Lord," ſaid he, "into thy hands I commend my ſpirit. Thou knoweſt, O Lord, my pains; I do not murmur to thee; nay, O Lord, if it ſeems good to thee, I am not reluctant to bear for many years thoſe troubles and griefs which in thy juſt judgement thou haſt laid upon me. Do thou only continue to ſhine upon my mind through Jeſus Chriſt." All that night he was ſomewhat worſe than uſual. In the mean time he ordered the 15th chapter of 1 Corinthians to be read over and over. When this was ended, he repeatedly ſaid to himſelf, "O what ſweet and ſalutary conſolation has the Lord afforded me from that chapter!" The following day, about twelve o'clock, he ſat up in bed, but not long, for the weakneſs of his body did not ſuffer him: at three o'clock afternoon one of his eyes failed, nor did his tongue perform its office ſo expeditiouſly as formerly. At ſix o'clock, however, he ſaid, "Read the paſſages which I ſelected, eſpecially the 17th chapter of John, ſince there I have caſt anchor." When this was done, he reſted until 10 o'clock, but during almoſt the whole time he uttered frequent groans, moanings, and ſighs, ſo that thoſe who ſtood by could eaſily underſtand that he was contending with a grievous temptation. There were preſent, John Johnſton, a man eminently good and pious, Robert Campbell, a moſt affectionate Chriſtian, his pious wife, and others, who all expected every inſtant the departure of his ſoul from the body. But he having, at length, as it were, awakened, they aſked him how he was, and what was the cauſe of ſuch ſighs? He anſwered, "I have indeed formerly ſuſtained many conteſts in this frail life, and many aſſaults from Satan; but at this time that roaring lion hath moſt furiouſly attacked me, and put forth all his ſtrength, that he might devour and make an end of me at once. Often before hath he placed my ſins before my eyes, often tempted me to deſpair, often has he endeavoured to entangle me with the allurements of the world; but theſe weapons being broken by the ſword of the Spirit, which is the word of God, he could accompliſh nothing. But now he has attacked me in another way; for the cunning ſepent has endeavoured to perſuade me, that I have merited Heaven itſelf, and a bleſſed immortality, by the faithful diſcharge of the miniſterial office committed to me. But bleſſed be God, who ſuggeſted to me thoſe paſſages of Scripture by which I was able to grapple with him, and extinguiſh this fiery dart; amongſt which were theſe, "What haſt thou that thou haſt not received?" and, "By the grace of God I am what I am;" and, "Not I, but the grace of God in me;" and thus, being vanquiſhed, he went away; wherefore I give thanks to my God by Jeſus Chriſt, who was pleaſed to grant me the victory And I am firmly perſuaded, that he ſhall not attack me farther, but that in a ſhort time, without any great bodily pain, and without any diſtreſs of mind, I ſhall exchange this mortal and miſerable life for an immortal and bleſſed life, through Jeſus Chriſt." In the mean time, evening prayers were read; being aſked if he heard them? he anſwered, "I wiſh that you may have heard them with the

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ſame ears, and underſtood them with the ſame mind with which I heard and underſtood. Lord Jeſus, receive my ſpirit." As there now appeared certain indications of immediate death, thoſe who ſtood by requeſted him, that he would give ſome certain ſign, that he cloſed his life in that eternal truth of God which he had taught, and in the ſteady aſſurance of a bleſſed immortality through Jeſus Chriſt, which he had ſo often thirſted for; wherefore, acquiring, as it were, new ſtrength, when he was juſt dying, he raiſed his hands towards heaven, and giving two ſighs, his ſoul departed from the mortal body, (at 11 o'clock of the night of the 24th of November,) without any motion of the feet, or of any other part of his body, ſo that he rather ſeemed to fall aſleep than to die. Aſſuredly, whatever opprobrious terms profane men may employ, in him God hath ſet us an example both of living and of dying well.

The Life of THEODORE BEZA.

THIS miniſter of Geneva was one of the chief pillars of the reformation. He was born on the 24th of June 1519, at Vezelay, a city of Burgundy, in France, where his family was in great eſteem, and he was nobly deſcended by both parents. His father was called Peter de Beza, and was bailiff of the town. His mother's name was Mary Bourdelot. Beza tells us this himſelf, and adds, that he was not the offſpring of monks, and that his family, if it could recover what it had ſuperſtitiouſly beſtowed on monks for two hundred years, would be very wealthy. He was ſent to Paris very young, where he was tenderly educated under the care of his uncle Nicholas Beza, counſellor of the parliament, till 1528, when he was ſent to Orleans, to ſtudy under Melchior Wolmar, a German, and profeſſor of the Greek tongue. Wolmar was invited by the Queen of Navarre to teach the Greek language at Bourges; but he left that employment, and returned to Germany in 1535. Beza lodged ſeven years at Wolmar's houſe, who improved him wonderfully in claſſical learning, and inſtructed him in the Proteſtant religion. Beza then began to ſtudy the law at Orleans, but he ſpent the beſt part of his time in compoſing verſes, and reading the claſſics, diſtinguiſhing himſelf by his poetry, which cauſed him to be careſſed by the moſt learned men of the univerſity, and highly extolled by the beſt poets of that time.

His uncle, the counſellor, who deſigned him for the church, died in 1532; but another uncle, Abbot of Froidmont, had the ſame kindneſs for this nephew, and intended to reſign his abbey to him, which was worth fifteen thouſand livres a-year. Beza took his licentiate's degree in 1539, when he was in his twenty-firſt year, and then went to Paris, where ſome good preferments were provided for him, which he might well expect from the intereſt of his friends, his great talents and uncommon reputation. The allurements of pleaſure, the ſweets of fame, and the hopes of greater honours, gave him very pleaſing ſenſations, and combated for ſome time the reſolution he had taken to follow Wolmar, and make a public profeſſion of the reformation.

The temptations of the world made him waver about renouncing popery; but he provided againſt this partly by a marriage of conſcience. He was handſome and polite, as well as learned, and he paid his addreſſes to Claudia Denoſſa, who was a very amiable woman, and of noble extraction, according to ſome authors. He made this lady a ſolemn promiſe to marry her publicly, as ſoon as the obſtacles which hindered him at that time ſhould be removed; and not to engage

gage himſelf in the eccleſiaſtical ſtate till after the celebration of his nuptials, which he faithfully performed, and ſays himſelf, that "he entered into a contract of marriage, but ſecretly; yet with the privacy of one or two of his pious friends, partly that he might not offend the reſt, and partly becauſe of his eccleſiaſtical benefices."

He publiſhed ſome poetical pieces, which were deemed worthy even of the Auguſtan age; but afterward ſome new pieces of his, eſpecially an epigram that he compoſed, being cenſured as licentious, and ſome envious perſons calumniating his life, he quitted his priory of Lonjemeau, and retired to Geneva in 1548. His poems, entitled *Juvenilia*, have raiſed great clamour. They were printed at Paris in 1548, with a licence of the parliament for three years. The author was then about twenty-nine years of age, and dedicated theſe poems to his profeſſor Melchior Wolmar. It cannot be denied that they contain verſes too licentious, and little becoming the chaſtity of the Chriſtian Muſes; but if the author's enemies had been reaſonable, they would rather have praiſed him for the grief he expreſſed for them. Theſe poems of Beza are to be placed among the ſins of his youth, for which he was afterward a ſincere and avowed penitent. He was the firſt to cenſure and reprobate them, and wiſhed that he could, by words or actions, obliterate the ſtain they had created.

He retired, however, to Geneva, with his intended bride, and arrived there in October 1548. He was accompanied by John Criſpin, a particular friend; and they reſolved to ſet up a preſs, and to render it famous by their works. But Beza went to ſee Melchior Wolmar at Tubingen, where he altered his reſolution; and the following year he accepted the Profeſſorſhip of the Greek tongue at Lauſanne, in the canton of Bern. He then married Claudia Denoſſa, with whom he lived forty years in great happineſs; ſhe was a lady of great merit, diligent, frugal, and attentive to her huſband.

Here he ſoon became famous for his drama of Abraham ſacrificing Iſaac. He began his tranſlation of the Pſalms in verſe, and he wrote a treatiſe of the rights that magiſtrates have to puniſh heretics. This was occaſioned by the death of Servetus, whom the ſenate of Geneva had ordered to be burnt for hereſy; but doctrines of this kind have given place to the wiſer and better policy of Chriſtian toleration. He publiſhed ſeveral other books at Lauſanne, particularly, "A ſhort explanation of Chriſtianity; An Anſwer to Joachim Weſtphalus, concerning the Lord's Supper; Two Dialogues on the ſame ſubject againſt Heſhuſius; and, An Anſwer to Caſtalio, concerning the Doctrine of Predeſtination." Beza, at this time, had not tempered his fire, nor moderated his gay diſpoſition, which made him let fall many railleries in his works, which he called "pious railleries," but they laid him open to the cenſure of his adverſaries.

He went frequently to Geneva, to viſit the celebrated Calvin, during the vacations. Calvin was delighted with his poetry, but exhorted him to dedicate his talents to the ſervice of the church, and particularly adviſed him to finiſh what Marot had begun. Beza followed this advice, and tranſlated, into French verſe, the hundred Pſalms which remained undone by Marot. This tranſlation ſhows what Beza could do, altho' ſome think he has not been ſo ſucceſsful as Marot. During the nine years that Beza continued at Lauſanne, he did not confine himſelf to Greek lectures. He read ſome alſo in French on the New Teſtament, which were for the inſtruction and conſolation of ſeveral refugees of both ſexes, who lived to Lauſanne. Theſe have been conſi-

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dered as preparatory to his Latin tranſlation of the New Teſtament with notes, which he firſt publiſhed in 1556; a ſecond edition was publiſhed ten years after, and dedicated to Queen Elizabeth; a fifth edition came out in 1598, which he again dedicated to our queen by a new epiſtle, and ſuppreſſed the firſt, wherein he had largely explained his method and deſign. This work he reviſed ſeveral times, and made many corrections in it.

Calvin, who had a thorough knowledge of men, intended Beza for his ſucceſſor. He often commiſſioned him to confer with the Lutherans; and at laſt invited him to Geneva. Before Beza quitted the profeſſorſhip which he exerciſed at Lauſanne, he made a journey into Germany, with the character of a deputy, and had the pleaſure of conferring with Melancthon as he paſſed through Franckfort in 1557, when he went with Farel and John Budæus to the courts of the elector Palatine, the Landgrave of Heſſe, and the Duke of Wirtemberg, to deſire the interceſſion of thoſe princes for the vallies of Piedmont, which were then in poſſeſſion of the French King. In 1559, we find him ſettled at Geneva, where his intention was to dedicate himſelf wholly to divinity. He ſtrongly attached himſelf to Calvin, to whom he ſoon became a colleague in the church and univerſity. He ſucceeded Claudius Pontanus as miniſter, and compoſed his "Confeſſion of Faith," in Latin, which he had formerly wrote in French, to juſtify himſelf to his father, and with a view of converting the old man. He publiſhed this Latin confeſſion in 1560, dedicated to Wolmar.

The family of Guiſe had, about this time, invaded the royal authority under the reign of Francis II. to the prejudice of the princes of the blood. Beza was ſent to Nerac, at the inſtigation of ſome great perſons of the kingdom, to convert Anthony of Bourbon, King of Navarre, and to confer with him about matters of conſequence. That King ſignified, both by letters and deputies to the ſenate of Geneva, that he deſired Beza ſhould aſſiſt at the conference of Poiſſi, to which the ſenate readily conſented. No better choice could have been made for the ſucceſs of the cauſe; and Beza went to the conference that was held there in 1561. The King of Navarre had been engaged in favour of the Proteſtants by Jane d'Albert, his wife. She had received the chief ſectaries of Luther, who were come into France, in hatred of Julius II., which furniſhed Ferdinand of Arragon with a pretence to ſeize upon Navarre. Queen Catharine of Medicis ſometimes cruelly perſecuted the Proteſtants, and ſometimes favoured them, as ſhe made every thing ſubſervient to her ambition for dominion. There were then, at the French court, ſeveral ambaſſadors from the German princes, who came to congratulate Charles IX. upon his acceſſion. The King of Navarre began to take meaſures with them to engage the Proteſtant princes to defend and promote the pure doctrines of reformation. The ambaſſadors repreſented to him, on the part of their maſters, that he ought to eſtabliſh, and cauſe to be received, the doctrine which was, according to the confeſſion of Augſburg, compoſed partly of that of Luther, and not of Calvin, which was according to the confeſſion of the Swiſs. The prince replied, that this latter being already eſtabliſhed in France, it muſt be ſuffered to continue in the ſtate it was in; that it was of ſmall import, whether the doctrine of Luther or Calvin was followed, ſince they were both equally oppoſite to the Pope in all things, and differed from each other but in very few points; and that the two confeſſions ought to be conſider-

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ed as containing the ſame doctrine, ſince they were equally contrary to the common enemy, the Pope.

The continual diſputes ſubſiſting among the French ſubjects about religion, at laſt determined the biſhops to appoint a conference between the French ſubjects and the Proteſtant miniſters. It was held at Poiſſi, where the princes, the cardinals, and the greateſt lords of the kingdom, aſſiſted, and the king himſelf preſided. It was open on the 9th of September 1561. The chancellor De l'Hopital declared, that the king's intention in aſſembling them was, to diſcover, from their ſentiments, a remedy for the diſorders which the ſubject of religion had occaſioned in his kingdom; that they ſhould therefore endeavour to correct ſuch things as required it; and that they ſhould not ſeparate, till they had put an end to all differences, by a ſincere reconciliation. The chancellor in his harangue called this the National Council, and compared it to the provincial ſynods which the Emperor Charlemagne had convoked. This conference continued two months: great diſputes aroſe upon the conteſted points, and a ſecretary was always preſent to take down minutes of what paſſed. The proteſtant doctors, and particularly Beza, ſpoke with great freedom. He had a ready wit, and much learning and eloquence. Throughout the whole, he evinced great capacity, and never ſuffered himſelf to be entrapped by the artifices of the cardinal of Lorraine. But the conference at laſt broke up, without coming to any concluſion, the catholics not being diſpoſed to make conceſſions in any one article.

Beza did not return to Geneva when the conference was ended: for, being a Frenchman, Catherine de Medicis would have him ſtay in his own country. He preached frequently before the queen of Navarre, the prince of Condé, and in the ſuburbs of Paris. The king of Navarre, though of the religion of the Proteſtants, declared againſt them, to preſerve the title of viceroy: but the prince of Condé, the Coligny's, and ſeveral others, retired from court, and incited the Proteſtants to take up arms in their own defence. The pope, the emperor, the king of Spain, and the catholic Swiſs cantons, entered into a league againſt the prince of Condé, and undertook to prevent the Proteſtant princes from raiſing troops to ſuccour his party. This league made very ſtrong impreſſions upon the minds of the people in France, Germany, and all the northern nations, where they were ſo highly diſpoſed in favour of the Proteſtants, that they furniſhed them with one hundred thouſand crowns to carry on the war; and the prince of Condé obtained leave to raiſe troops among all the Proteſtant princes. The prince took Orleans, Roan, Lyons, and ſeveral other places, in 1562, without effuſion of blood, except Tours, which was taken by aſſault. The victorious ſoldiers broke open the churches, and pulled down the images of the ſaints: but the veſſels of gold and ſilver, and the ſacred ornaments, which were very numerous, were ſaved. The king of Navarre took Roan, but was mortally wounded at the ſiege, and died when he was no more than twenty-five years of age.

Beza attended the prince of Condé during this civil war, and was at the battle of Dreux in 1562, as a miniſter. The fortune of this engagement was very uncommon, for the generals of both parties were taken priſoners. The conſtable Montmorency was carried to Orleans; and the prince of Condé to the camp of the king's troops: after which the duke of Guiſe commanded the royaliſts, and Colligny commanded the proteſtants. Claudius de Xaintes reproached Beza for being in arms, but Beza anſwered him, that he was preſent

ſent at the battle in the habit of his order, not armed.

During the impriſonment of the prince of Condé, Beza always kept with admiral Coligny, and did not return to Geneva till after the peace of 1563. The duke of Guiſe was aſſaſſinated before Orleans by a proteſtant gentleman, who was taken and brought before the queen. He was interrogated in her preſence, and anſwered like a madman, ſometimes declaring that he had committed this action at the ſolicitation of Coligny, Soubize, and Beza: at other times denying this; and again ſaying things contradictory to both theſe. The duke of Guiſe was eſteemed one of the greateſt men of his time, and his party accuſed Beza of having a hand in the murder. The great and univerſally acknowledged probity of admiral Coligny, did not allow the public to believe he had any concern in ſo deteſtable an action, nor even that he had the leaſt knowledge of it: but the princes of the houſe of Guiſe were of another opinion; and looked upon him as the author of the murder. The aſſaſſin was executed in the cruel manner of the times. Before execution he was put to the rack, and denied that Coligny, Soubize, or Beza, were privy to his crime.

When Beza returned to Geneva, he ſucceeded Calvin. He then wrote an apology for his Latin tranſlation of the New Teſtament, which had been cenſured by Sebaſtian Caſtalio, whom Beza charges with openly endeavouring, in a preface on the perverſion of the ſacred books, to deſtroy the ſufficiently evident authority of the divine word.—In 1568, on the death of his brother, he took a journey to his native place Vezelai, to ſettle the family affairs. On this occaſion, he endeavoured to perſuade a ſiſter, who was in a nunnery, to forſake the church of Rome, but ſhe remained deaf to his remonſtrances.

On his return to Geneva, he attacked Prentius, and James Andreas, upon their doctrine of ubiquity. He alſo attacked the errors of Flacius Illyricus; and wrote his book on Divorces againſt Ochinus, who had written in favour of Polygamy. He turned the pſalms into all ſorts of Latin verſes, and tranſlated the ſong of Solomon into lyric verſe. He likewiſe publiſhed a treatiſe on the ſacrament, and ſome ſermons.

The religious war in France deſtroyed many thouſands on both ſides, and Beza returned again to that kingdom in 1571, to aſſiſt at the national ſynod of Rochelle, of which he was elected moderator. The papiſts broke the peace of 1568, by the maſſacre of Paris in 1571, commonly called the maſſacre of St Bartholomew. In 1572, Beza aſſiſted at the ſynod of Niſmes, where he oppoſed the faction of John Morel, who deſigned to introduce a new diſcipline. The fifth civil war began the next year, when Charles IX. died, and was ſucceeded by his brother Henry III. The prince of Condé at that time ſent for Beza to Straſburg, that he might carry on a negociation with prince John Caſimir, adminiſtrator of the palatinate, which ſhews the variety of capacities in which it was uſual to employ Beza's talents. He ſucceeded ſo well, that Caſimir brought an army from Germany to aſſiſt the Huguenots, who obtained a peace upon more advantageous terms than any of the former.

Beza returned to Geneva, where James Arminius was ſent, in 1582, to complete his ſtudies, at the expence of the magiſtrates of Amſterdam. He chiefly followed the lectures of Beza, who at that time expounded the epiſtle of the Romans. Arminius was afterward profeſſor of divinity at Leyden; and formed a ſeparate ſect, which was condemned in a national ſynod. Beza, in the mean time, continued quietly in Geneva

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till 1586, before which there had been three other civil wars in France about religion. The duke of Guiſe, and his brother the cardinal, were aſſaſſinated by order of the king, who, in 1589, was ſtabbed by James Clement, a monk, and died of the wound. In this prince the line of Valois ended, and he was ſucceeded by Henry IV. a proteſtant of the Bourbon branch, and king of Navarre.

Some gentlemen had left France for religion, and fled to Mombelliard in the Franche Comté. The count of that country, in compliance with the deſire of theſe refugees, deſired the canton of Bern to name deputies, to confer with the divines of Wirtemberg; and he alſo deſired the republic of Geneva to ſend Beza to the conference. Beza, and Antony la Faye, came as deputies from Geneva; Muſculus and Huberus were the Swiſs deputies; and James Andreas, and Luke Oſiander, were the chief deputies of Wirtemberg. The diſpute was left to Beza and Andreas. The former would have it managed ſyllogiſtically, but he was obliged to yield to the deſires of his adverſary, who would not be confined to ſuch rules. Andreas uſed a long and declamatory way of ſpeaking, which obliged Beza to do the ſame; and the diſpute was not cleared up, though it laſted many days. Each party boaſted to have gained the victory, and publiſhed an account accordingly; but the conference, in fact, was held more for political than theological reaſons. The count of Mombelliard had been an Ubiquitarian, till he heard Beza's ſermons and lectures, when he altered his opinion, and gave protection to the refugees: but his aim in holding this conference was to clear himſelf from the ſuſpicion of Calviniſm, that the emperor might favour his ſucceſſion to the duchy of Wirtemberg.

In 1588, Beza loſt his wife, and though now near ſeventy, he married again to a widow, whoſe name was Catherine de la Plane, who ſurvived him. About 1597, the inconveniencies of old age began to approach, and obliged him to deſiſt from ſpeaking often in public. In that year a report was ſpread throughout Italy, Germany, and Holland, that Beza had renounced his religion before the ſenate, and had exhorted the magiſtrates to reconcile themſelves to the church of Rome; and that, by a ſpecial order from the pope, the biſhop had abſolved him before his death. They who invented and ſpread this ſtory were not aware that it could be, as indeed it was, eaſily refuted by the miniſters of Geneva; who publiſhed two pieces, one in Latin and the other in French, attended with every circumſtance of authenticity. Beza confuted it himſelf in a letter to William Stuckius; and the Jeſuit Clement de Puy, who was looked upon as the inventor of this fable, drew upon himſelf a ſhower of ſatirical verſes, which Beza's Muſe, old as ſhe now was, rendered very formidable.

The laſt time Beza preached was on the day that peace was proclaimed in 1598, where he expounded the 85th Pſalm. The laſt verſes he compoſed were a "Votiva Gratulatio," to Henry IV. after he had been kindly received by that monarch near Geneva, in the month of December 1600. The king had been obliged to embrace the Roman Catholic religion in 1593, but, in 1598, he publiſhed the celebrated edict at Nantz, which ſecured to the Proteſtants the free uſe of their religion. He concluded a peace with Spain at Vervius, and then attacked the duke of Savoy, whoſe dominions he had almoſt conquered, and lay encamped at St Catherine's fort, about two leagues diſtant from Geneva, when he received the deputies at Luyſel, a quarter of a league from the fort. Dr Spon reports the ſpeech which Beza made

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to that prince, and the king's anſwer. Beza praiſed the piety of Henry, in reſcuing the churches of God from oppreſſion; and contented himſelf in repeating the words of Simeon; "Now, Lord, let thy ſervant depart in peace, ſeeing that mine eyes have ſeen, before I die, not only the deliverer of us, but of all France, and of the faithful in general." The king anſwered, "Father, thoſe few words, which ſignify much, are worthy the reputation you have acquired." He then granted the deputies what they deſired, which was the demolition of St Catherine's fort; and Thuanus ſays, that the king made Beza a preſent of five hundred crowns, others ſay piſtoles, for the good ſervices he had done his father and mother.

Beza preſerved his faculties to the laſt day of his life, except in thoſe lapſes of memory which are inſeparable from old age. His memory was good as to things which he had learnt in the vigour of his life, for he could repeat all the pſalms in Hebrew, and all St Paul's epiſtles in Greek, by heart; but it was deficient as to things preſent or very recent. Caſaubon affirms, that in point of erudition, Beza ſhowed himſelf, in the latter years of his life, ſuch as he had appeared twenty years before. He diſcourſed ſo clearly upon ancient hiſtory, that it ſeemed as if he had juſt been reading Plutarch; yet after having amply diſcourſed on the ſubject of the new king of England (James I.) he would often aſk, in the ſame converſation, whether it was true, that queen Eliſabeth was dead? His ſtrength viſibly declined for ſome weeks, and there was nothing ſudden or unexpected in his death, which happened on the 13th of October 1605, in the eighty-ſeventh year of his age. He never had any children, but left a conſiderable eſtate at Geneva to his widow. He was interred in St Peter's cloiſter, and not in the burying-place of the plein-palaix; becauſe the Savoyards gave out, that they would take up his corpſe and ſend it to Rome.

Of his perſon, we are told that he was ſomewhat tall, but full; he wore, in the advanced period of his life, a long white beard; he had a grave ſenator's countenance, and in his deportment united affability and gravity.

He was a voluminous writer. The following are the titles of his principal works. 1. Poems printed by Henry Stephens. 2. Pſalms printed with Buchanan's. 3. School-notes on the Greek Alphabet. 4. Abraham's Sacrifice. 5. New tranſlation of the New Teſtament, with Annotations. 6. Confeſſion of Chriſtian Faith. 7. Of puniſhing Heretics. 8. The Sum of Chriſtianity. 9. The Doctrine of the Sacrament. 10. The Defence of the Church of Geneva. 11. An anſwer againſt Neſtorius and Eutychus. 12. Of the hypoſtatical Union. 13. Theſes of the Trinity of Perſons and Unity of Eſſence. 14. An Anſwer to the Reproaches of Francis Baldwin. 15. A Treatiſe on Polygamy. 16. Calvin's Life. 17. Pſalms of David, and five Books of the Prophets, with Latin Paraphraſes. 18. French Pſalms. 19. Comments out of St Paul's Epiſtles. 20. On the Romans. 21. Galatians. 22. Philippians. 23. Coloſſians. 24. Icones of ſeveral learned Men, eſpecially Proteſtants. 25. Emblems. 26. Moral, ceremonial, and judicial Law of Moſes. 27. A Preface to Oſiander. 28. Of the Peſtilence. 29. Solomon's Song in Latin verſe. 30. Homilies on Chriſt's Reſurrection. 31. On the Pronunciation of the French Tongue, &c. &c. The greater part of theſe treatiſes were tranſlated into Engliſh, and publiſhed in England during the life-time of the author, as appears by Ames's Typographical Antiquities; and ſome of them went through ſeveral editions.

In Wood's Annals of Oxford, lately

lately publiſhed, is the following paſſage, vol. ii. page 214, "Whereas Thomas Fuller, the church hiſtorian, is pleaſed to produce in his hiſtory under this year (1582) an epiſtle of Beza, wherein 'tis ſaid that he the ſaid Beza had ſent, with a letter, a New Teſtament in Greek and Latin, of venerable antiquity, to this univerſity of Oxford, is falſe; for by peruſing a copy of a letter or epiſtle, dat. 8, Id. December 1581, in the laſt volume of the Polyglot Bible, after Hugo Grotius his notes, it appears it was ſent to Cambridge: the ſcholars whereof being ſo uncivil as not to acquaint Beza with the reception thereof, nor to give him thanks for it, of which he complaineth, they (and not we, as Fuller would have it) are to be blamed."

The learned editor of Wood's Annals, Mr Gutch, has ſet this matter in a proper light. In a note on the above paſſage, he ſays, "In the beginning of the preſent year (1793) this ancient MS. of the Four Goſpels and Acts of the Apoſtles, in Greek and Latin which was preſented by Beza to the univerſity of Cambridge, has been publiſhed at their expence, in two magnificent folio volumes, by Thomas Kipling, D. D. ſometime fellow of St John's college. Beza's epiſtles are alſo publiſhed in the preface: and, to obviate his complaints, it is ſaid, that his preſent did not arrive till the beginning of the year 1582, and that the univerſity ſent a letter of thanks, dated in the following June, which is alſo now publiſhed."

Memoirs of Michael de Montagne.

OF Michael de Montagne, or Montaigne, the memorials now extant are ſomewhat ſcanty. His Eſſays, which are his principal work, have indeed been long before the public; but of his private life, we have not ſo many particulars as could be wiſhed. In anſwer to this obſervation, perhaps it may be urged with ſome truth, that he ſays ſo much of *himſelf* in all his writings, as to gratify the curioſity of the moſt eager biographer: yet it would require no ſmall pains to compoſe a life from them, and when executed with moſt attention, it would ſtill be a record of ſentiments rather than a detail of facts. Anxious, however, to include in our biographical ſeries of men of all deſcriptions, who have made a conſpicuous figure on the ſtage of life or literature, we have collected ſome notices of Montagne, which, we believe, are not generally known.

What is moſt acknowledged of his birth and education, ſhall have the preference. He was born at Perigord, in France, of an ancient and noble family, in the year 1533. His father educated him with great care, and made him learn Latin, as other children learn their mother tongue. The expedient he found out for this was, that while he was at nurſe, and before he began to ſpeak, he delivered him to the care of a German, who was totally ignorant of the French, but very well verſed in the Latin tongue. To this man two others were added, who continually entertained him with Latin; and it was an inviolable rule with the reſt of the family, that no other language ſhould be ſpoken in his hearing. He was above ſix years old, before he underſtood any more of French than he did of Arabic; but he had learned to ſpeak as pure Latin as his maſters; and his domeſtic tutors were undoubtedly men of the firſt eminence; Nicholas Gronchi, who wrote a book, "De comitiis Romanorum;" William Guerente, who wrote Notes upon Ariſtotle; Mark Anthony de Mureta, and the very celebrated George Buchanan. Theſe told him afterward that he had

had learned Latin ſo very readily in his childhood, that they were almoſt afraid to accoſt him. This mode of teaching a child an uſeful dead or living language, has been in modern times practiſed with ſucceſs, and it has even been found that a child may in a conſiderable degree be taught two languages at the ſame time. It cannot be objected, as is ſometimes the caſe, that this is burthening a child's memory with the various names of things, becauſe it is the names of things only that children are converſant in, and which they readily retain.—Montagne was alſo taught Greek by way of recreation; and, becauſe ſome think that the brains of children may be hurt, by being rouſed too ſuddenly out of ſleep, his father cauſed him to be awakened every morning by the ſound of a muſical inſtrument.

About his ſixth year he was ſent to the college of Guyenne, then the moſt flouriſhing in France, where he was provided with the beſt tutors. At the age of thirty-three, he married; though, as he gives us to underſtand in one of his eſſays, he would not have married even wiſdom herſelf, had ſhe been willing.—He obtained the collar of the order of St Michael, which, when young, he coveted above all other things, it being, at that time, the utmoſt mark of honour among the French nobleſſe, and very rare. He was counſellor in the parliament of Bourdeaux for a while; and meſſieurs de Bourdeaux elected him mayor of their city, when he was at Rome, and could have no expectation or wiſh for ſuch an honour. He died in 1592, when he had nearly reached his ſixtieth year; and was buried at Bourdeaux, having, like his anceſtors, paſſed his life and death in the catholic religion.

His Eſſays were publiſhed in 1580, and they were written purely, as he tells us, to give a picture of himſelf, and to repreſent his own humours and inclinations, excellencies and infirmities, to the public. This very ſcheme, therefore, led him to ſpeak often of himſelf; and he has been reckoned a very great egotiſt. This gave thoſe who did not like his perſon or principles, a fair handle to abuſe him as much as they pleaſed. The reception theſe eſſays firſt met with, was, as it has ever been ſince, very various; and they were approved, or diſapproved, juſt as men's ſyſtems happened to determine their judgements of them. They who thought contemptibly of human nature, were partial to Montagne; they who thought high of it, of courſe diſliked him; and the greater part of mankind probably embrace this way of thinking, becauſe it is moſt flattering to ſelf-love. It cannot be denied however, that he is greatly cenſurable for the indelicacy of ſome of his ſentiments and the infidelity of others. On theſe points it would be impoſſible to defend him or any author; although all are agreed that his genius and learning are conſiderable.

But whatever treatment he met with abroad, he has been favourably received in England. The ingenious Charles Cotton, who may deſervedly be ranked among our wits, has been at the pains to tranſlate his eſſays, and makes a ſort of doubt of it, whether there be a better book of the kind in the original. And the famous Lord Halifax, to whom, in 1700, this tranſlation was dedicated, declares it to be "the book in the world he was the beſt entertained with;" and he ſays, that "to tranſlate, and to make it ours, is not only a valuable acquiſition to us, but a juſt cenſure of the critical impertinence of thoſe French ſcribblers, who have taken pains to make little cavils and exceptions, to leſſen the reputation of this great man, whom nature hath made too big to confine himſelf to the exactneſs of a ſtudied ſtyle. He let his mind have its full flight, and ſhoweth, by a generous kind of negligence, that he did not write for

praiſe;

praiſe; but to give to the world a true picture of himſelf and mankind. He ſcorned affected periods, or to pleaſe the miſtaken reader with an empty chime of words. He hath no affectation to ſet himſelf out, and dependeth wholly upon the natural force of what is his own, and the excellent application of what he borroweth."

The beſt edition of Montagne's Eſſays is that by Peter Coſte. It is augmented with ſeveral letters of the author, and illuſtrated throughout with notes by the editor.

Such are the few particulars on record concerning Montagne's life. We ſhall now ſubjoin ſome opinions and additional authorities.

The learned Huet ſays, that Montagne's Eſſays may truly be called *Montaniana*, as they contain a collection of the thoughts, &c. of Montagne, made without any arrangement or connection. This circumſtance, perhaps, rendered the eſſays ſo entertaining to his own countrymen, who diſlike the toil of reading long diſſertations; particularly thoſe of the preſent times, who hate the ſevere attention which works written with method and preciſion naturally require. The freedom with which he writes, and the variety of his compoſition, the abundant and ſucceſsful uſe of metaphorical expreſſions, have ſupported the character of Montagne, as a popular writer for more than a century, and ſtill continue to preſerve his reputation. Metaphors are a favourite figure of ſpeech; and ſhow a mind of vigorous powers, according to the opinion of Ariſtotle, that at the ſame time teems with imagery, quickly engendered by the vivacity of the imagination, and dexterouſly ſelected and applied on every occaſion by the ſoundneſs of the judgment, and the correctneſs of the perception. The faults of Montagne are his egotiſm, and his licentiouſneſs of ſtyle. A reſpect to the public is due from all perſons who addreſs them openly, as is the caſe with an author.—Thus far the learned biſhop of Avranches.

Bayle, who was an admirer of Montagne, informs us that the celebrated Charron had a wonderful eſteem for the eſſays, and adopted ſeveral of his maxims. "We may believe, adds M. Bayle, that of theſe two friends, the perſon who ought to have inſtructed the other was his ſcholar, and that the divine learned more from the gentleman, than the latter did from the divine. There are in "The Books of Wiſdom," an infinite number of thoughts which had appeared in the eſſays of Montagne. This docility of Charron contributed very much, no doubt, to the particular affection which Montagne had for him, and which induced him, to *permit him* by his will to bear the full arms of his noble family, after his own deceaſe, becauſe he left no heirs male. Charron ſhowed a real gratitude by *his* will: for he left five hundred crowns to Madame Leonora de Montagne, the wife of the Sieur Camein, counſellor in the parliament of Bourdeaux, the good ſiſter of the late Sieur de Montagne, knight of the King's order; and he conſtituted the ſaid Sieur de Camein his ſole and univerſal heir."

In 1774, was publiſhed at Rome, "Memoirs of a Journey into Italy, by way of Swiſſerland and Germany, in 1580. 1581, by Michael de Montagne, with notes, by M. de Querlon, 2 vols. 12mo." Theſe travels are not very important, but they were the cauſe of the following remarks on his life and character by an able writer in the Monthly Review (1775,) which form an important addition to our memoirs.

"This extraordinary man, ſays the writer, ſo ſingular in his writings, has from thence led the world into an idea, that he was no leſs ſingular in his life; that, immured in the profoundeſt ſolitude, he either felt or affected

fected an averſion to ſociety; and that his conduct bore the teſtimonies of a man, chagrined with the infirmities of his nature. For our part, we have generally diſſented from this opinion. We have conſidered Montagne, as a man who formed very rational notions of ſolitude and ſociety, and we remember that he has ſomewhere ſaid, himſelf, that it is more ſupportable to be always alone, than never to be able to be alone at all. To thoſe who may think that occaſional reflection and retirement are neceſſary for the reviſal and repair of ſuch beings as we are, M. de Montagne's ſentiment will appear to be extremely juſt.

"The account of the life of Montagne, which the preſident Boukier publiſhed many years ago in London, is inadequate even to the object of conveying any proper idea of that celebrated moraliſt. Many lights and much intelligence, on the ſubject, have been collected ſince that time by M. de Monteſquieu, the younger, the Abbé Bertin, and others, which united might compoſe a more perfect memoir.

"The editor of theſe volumes (the Travels) has, in a preliminary diſcourſe of ſome length, favoured us with certain anecdotes and relations of this kind, which ſerve to confirm us in the more favourable ideas we had entertained of the ſocial character of Montagne. With a large ſhare of natural vivacity, paſſion, and ſpirit, his life was far from being that of a ſedentary contemplatiſt, as thoſe may be inclined to think, who view him only in the ſphere of his library and in the compoſition of his eſſays. His early years by no means paſſed in the arms of leiſure. The troubles and commotions whereof he had been an eye-witneſs during five reigns, which he had ſeen paſs ſucceſſively before that of Henry IV., had not in any degree contributed to relax that natural activity and reſtleſſneſs of ſpirit. They had been ſufficient to call it forth even from indolence itſelf. He had travelled a good deal in France, and what frequently anſwers a better purpoſe than any kind of travel, he was well acquainted with the metropolis, and knew the court. We ſee his attachment to Paris, in the third book of his Eſſays. Thuanus likewiſe obſerves, that Montagne was equally ſucceſsful in making his court to the famous Duke of Guiſe, Henry of Lorraine, and to the King of Navarre, afterward Henry IV. King of France. He adds, that he was at his eſtate at Blois, when the Duke of Guiſe was aſſaſſinated, 1588. Montagne foreſaw, ſays he, that the troubles of the nation would only end with the life of that prince, or of the King of Navarre; and this inſtance we have of his political ſagacity. He was ſo well acquainted with the character and diſpoſition of thoſe princes, ſo well read in their hearts and ſentiments, that he told his friend Thuanus, the King of Navarre would certainly have returned to the religion of his anceſtors (that of the Romiſh communion) if he had not been apprehenſive of being abandoned by his party.

"Montagne, in ſhort, had talents for public buſineſs and negociation, but his philoſophy kept him at a diſtance from political diſturbances; and he had the addreſs to conduct himſelf without offence to the contending parties, in the worſt of times. Though his philoſophical knowledge be leſs ſtrongly marked in his eſſays, it were eaſy to ſee that his collective knowledge of human life and character could only be acquired in the walks of men. It is not in the cloſet we find ſuch informations as theſe; it muſt be from a familiar attention, and a near inſight into the moral actions and principles of ſociety."

Memoirs

THIS once-celebrated philoſopher was born on the 26th of February 1670-71, at Exeter houſe, in London, which was at that time the town reſidence of his grandfather, the firſt Earl of Shafteſbury, a ſtateſman of great eminence, though of a diſputed character. His father was Anthony-Aſhley, Cooper, afterward ſecond Earl of Shafteſbury, and his mother the Lady Dorothy Manners, daughter of John Earl of Rutland. Of his father there is ſuch a total ſilence in the hiſtories of the times, and the memorials of the family, that he was probably a very inſignificant character, or, at leaſt, not at all diſtinguiſhed by his mental abilities. Dryden ſpeaks of him with great contempt, in his Abſalom and Achitophel, as an unfeathered two-legged thing, and born a ſhapeleſs lump, like anarchy. If this language had a reference to his external form, it was altogether unjuſt; for it appears from the pictures which remain of him, that in perſon he was remarkably handſome; and it has been imagined that his deceaſe was haſtened by his ſolicitude to remove ſome excreſcence, which began rather to diſfigure his countenance. An improper application of remedies was productive of diſeaſes, that were fatal to his conſtitution, and ultimately the occaſion of his death.

The third Earl of Shafteſbury was deſtined to make a very different figure. Immediately upon his birth, his grandfather conceived ſo tender an affection for him, that he undertook the care of his education; and being ſenſible of the great advantages which would accrue from a good ſhare of literature, he thought that no time could be too early for endeavouring to attain ſuch a neceſſary and deſirable object. That his grandſon, therefore, might be as ſpeedy as poſſible in his literary progreſs, he choſe a method of inſtilling into him, as it were inſenſibly, the ancient languages, by placing a perſon about him, who was ſo thoroughly verſed in the Greek and Latin tongues, as to be able to ſpeak either of them with the greateſt fluency. This perſon was a female, a Mrs Birch, the daughter of a ſchoolmaſter in Oxfordſhire or Berkſhire; and a woman who could execute ſo extraordinary a taſk, deſerves to have her name recorded with honour, among the learned ladies of England. Such was the effect of her inſtructions, that her pupil could read with eaſe both the Latin and Greek languages, when he was only eleven years old. At that age he was ſent by his grandfather to a private ſchool, where he continued till after the Earl's deceaſe. In the end of the ſucceeding ſummer 1683, he was carried by his father to Winchеſter ſchool, then under the care of Dr Harris. Here our young nobleman was very indifferently treated by all, excepting the maſter, being frequently inſulted on his grandfather's account, whoſe memory, was extremely odious to the zealots for deſpotic power. The ill uſage which he met with at Winchеſter, was ſo irkſome to Lord Aſhley, that he prevailed upon his father to remove him from that ſeminary, and to conſent to his deſire of going abroad. Accordingly, he began his travels in 1686, under the care of Mr Daniel Denoune, a Scotiſh gentleman of great ingenuity and integrity, and every way qualified for the employment of a tutor. The biographers of the Earl of Shafteſbury have generally repreſented him as having been principally under the tuition of Mr Locke. There can be no doubt but this great philoſopher was anxiouſly concerned for the improvement of the grandſon of his moſt intimate friend; and it is highly probable,

bable, that his ſentiments were conſulted, and his advice followed, with regard to the mode of the young gentleman's education. But that he ever acted in the capacity of a direct tutor to him, appears to be an opinion which has been taken up without a ſufficient foundation.

After a reſidence of three years abroad, Lord Aſhley returned, in 1689, to England, and was offered a ſeat in parliament for ſome one of the boroughs, in which his family had an intereſt. There were, however, ſeveral reaſons, which induced him not to accept of ſuch an offer at this particular time: and what prevailed upon him, more ſtrongly than any thing, to decline the propoſal, was a reſolution he had formed of applying himſelf entirely to ſtudy, and increaſing his knowledge with regard to ſubjects of the greateſt importance. In theſe views he happily ſucceeded, and laid a foundation in learning, which was accurately extenſive, and truly liberal. After ardently proſecuting his literary purſuits for nearly five years, he was elected, in conſequence of Sir John Trenchard's death, a burgeſs for Poole, in Dorſetſhire. He had not been long in parliament before an opportunity was afforded him of expreſſing that ſpirit of liberty, which he maintained to the end of his life, and by which his conduct, on all occaſions, was uniformly directed. The fact we refer to, was owing to the bringing in of the bill for regulating trials in caſes of high treaſon. One part of the bill in particular, which allows counſel to the priſoner, was regarded by moſt of the friends of liberty as a matter of the laſt importance. For this reaſon, Lord Aſhley had prepared a ſpeech in its behalf, which thoſe, to whom he ſhewed it, judged to be a very proper one on the occaſion. But when his lordſhip ſtood up to ſpeak it in the Houſe of Commons, he was ſo intimidated by the greatneſs of the auditory, that he loſt his memory, and was totally unable to proceed. The Houſe, after giving him a little time for recollection, called loudly for him to go on, which he did, in the following terms: "If I, Sir, (addreſſing himſelf to the ſpeaker) who riſe only to give my opinion on the bill now depending, am ſo confounded, that I am unable to expreſs the leaſt of what I propoſed to ſay; what muſt the condition of that man be, who, without any aſſiſtance, is pleading for his life, and under apprehenſions of being deprived of it?" This ſudden turn of thought pleaſed the Houſe extremely, and is believed to have had a greater effect than any of the other arguments that were urged in favour of the bill. During the remainder of that parliament, Lord Aſhley perſevered in the ſame mode of conduct, always zealouſly concurring in every motion that tended to the farther ſecurity of liberty; and though motions of this kind frequently came from perſons, with whom he had no connexion in politics, and who belonged to a party of a different denomination, he, nevertheleſs, thought it his duty to ſupport them, whenever he apprehended that the propoſals they made were likely to be of ſervice to the kingdom. With theſe principles and diſpoſitions, it was juſtly to be lamented, that the fatigues of attending regularly the buſineſs of the Houſe of Commons, had in a few years ſuch an effect upon his health, the frame of his body not being naturally robuſt, that he was obliged to decline coming into parliament, after the diſſolution in 1698.

Lord Aſhley being now at liberty to purſue the courſe of life that was moſt agreeable to his inclination, he went directly to Holland, where he ſpent his time in converſation with Bayle, Le Clerc, and ſeveral other ingenious and learned men, who then reſided in that country. The pleaſure and

and improvement ariſing from an acquaintance with theſe gentlemen, his lordſhip found to be ſo great, that he was induced to continue there more than a twelvemonth. Being determined not to be interrupted in what was one of his principal objects in going to Holland, the diligent and effectual proſecution of his literary purſuits, he concealed his name and title, pretending to be only a ſtudent in phyſic. It was ſolely in that character that he contracted an intimacy with Monſ. Bayle. However, a little before his return to England, being willing to be known to him by his proper appellation, he contrived to have Monſ. Bayle invited to dinner by a friend, for the purpoſe of meeting Lord Aſhley. That morning, Monſ. Bayle accidentally called upon his lordſhip, and being preſſed by him to ſtay, anſwered, that he could not by any means do it, becauſe he had an appointment to meet Lord Aſhley, and muſt be punctual to his engagement. The interview at dinner, occaſioned, as may reaſonably be ſuppoſed, no ſmall degree of mirth; and the diſcovery contributed to ſtrengthen the friendſhip that had already been formed, and which was preſerved by an uninterrupted correſpondence to Monſ. Bayle's death. During this time, there was printed at London, in octavo, an imperfect edition of Lord Aſhley's "Inquiry concerning Virtue." It had been ſurreptitiouſly taken from a rough draught, ſketched when he was no more than twenty years of age. His lordſhip, who was greatly chagrined at this event, immediately bought up the impreſſion before many books were ſold, and ſet about completing the treatiſe, as it afterward appeared in the ſecond volume of the Characteriſtics.

The perſon by whom he was thus unhandſomely treated, was ſpeedily diſcovered to be Mr John Toland, who, in this tranſaction, repaid, with ingratitude, a very generous benefactor.

Soon after Lord Aſhley's return to England, he became, by the deceaſe of his father, Earl of Shafteſbury. As he was endued with the prudence of paying a proper regard to his own affairs, he was involved in ſuch a multiplicity of buſineſs, on coming to the poſſeſſion of his eſtate, that he was prevented from attending the Houſe of Lords, during the firſt ſeſſion after he had ſucceeded to the peerage. Nor did he appear in that houſe in the ſecond ſeſſion, till his friend, Lord Somers, ſent a meſſenger to acquaint him that his preſence was neceſſary, on account of the Partition-Treaty, which at that time was under the conſideration of parliament. This was in February 1700-1. The Earl of Shafteſbury immediately went poſt to London; and though, when Lord Somers' letter was brought to him, he was beyond Bridgewater, in Somerſetſhire, and his conſtitution was ill calculated for ſuſtaining any extraordinary fatigue, he travelled with ſuch ſpeed, that he was in the Houſe of Peers on the day following; exhibiting an inſtance of diſpatch, which at that time was more uncommon, and leſs eaſy to be performed, than it is at preſent. During the remainder of the ſeſſion, he attended his parliamentary duty as much as his health would permit, being earneſt to ſupport the meaſures of King William, who was then engaged in forming the grand alliance. Nothing, in the Earl of Shafteſbury's judgment, could more effectually aſſiſt that glorious undertaking, than the choice of a good parliament. He uſed therefore his utmoſt efforts to facilitate the deſign; and ſuch was his ſucceſs, upon the election of a new Houſe of Commons, (parties at that criſis being nearly on an equality) that his majeſty told him he had turned the ſcale. So high was the opinion which the king had formed

of

of the Earl's abilities and character, that an offer was made him of being appointed ſecretary of ſtate. This, however, was an offer which his declining conſtitution would not permit him to accept. But although he was diſabled from engaging in the courſe of official buſineſs, he was capable of giving advice to his majeſty, who frequently conſulted him on affairs of the higheſt importance. Nay, it is underſtood, that he had a great ſhare in compoſing the laſt celebrated ſpeech of King William, which was delivered on the 31ſt of December 1701.

Upon the acceſſion of Queen Anne to the throne, Lord Shafteſbury returned to his retired manner of life, being no longer adviſed with in relation to public concerns. At the ſame time, he was removed from the vice-admiralty of the county of Dorſet, which had been in the family for three ſucceſſive generations. This ſlight, though it was a matter of little conſequence, was the only one that could have been ſhewn him, as this was the only office which he had ever held under the crown. The meaſure of taking it from him was ſuppoſed to have originated in certain ſtateſmen, who reſented his ſervices to another party in the late reign. In the beginning of 1703, the Earl made a ſecond journey to Holland, where he reſided till nearly the cloſe of the following year. Soon after this, the French prophets occaſioned a great diſturbance throughout the nation, by their enthuſiaſtic extravagancies; and ſome were of opinion that, in order to ſuppreſs them, it was neceſſary to have recourſe to methods of ſeverity. Lord Shafteſbury, who had well conſidered the affair, and who abhorred any ſtep which looked like perſecution, apprehended that ſuch meaſures tended rather to inflame than to cure the diſeaſe. This was the origin of his "Letter concerning Enthuſiaſm," which he ſent to Lord Somers, then preſident of the council, and which, being approved of by that nobleman, and other gentlemen, to whom it was ſhewn, was publiſhed in 1708, though without the name of the perſon to whom it was addreſſed. His "Moraliſt, a Philoſophical Rhapſody, being a recital of certain Converſations on natural and moral Subjects," appeared in January 1709: and in May following, his "Senſus Communis: an Eſſay upon the Freedom of Wit and Humour; in a letter to a friend." The three works now mentioned were printed at London, in octavo. It was in the ſame year that he entered into the marriage ſtate, with Mrs Jane Ewer, the youngeſt daughter of Thomas Ewer, Eſq. of Lee, in Hertfordſhire. By this lady, to whom his Lordſhip was related, he had an only ſon, Anthony, the late Earl of Shafteſbury. It is certain, that Miſs Ewer was not the firſt object of our noble author's affections, and that he did not think of paying his addreſſes to her till after he had met with a diſappointment, with regard to another lady of greater fortune and family. In forming this union, he ſeems to have been chiefly influenced by the ſolicitations of his friends; and evidently did not engage in it with any very romantic ideas of love and happineſs. In 1710, his "Soliloquy; or, Advice to an Author," was publiſhed, at London, in octavo. While he was thus employing himſelf in literary compoſition, his health declined ſo faſt, that it was recommended to him to ſeek aſſiſtance from a warmer climate. Having taken this reſolution, he took leave, by letter, of ſeveral of his acquaintance, among the number of whom was Robert Harley, Earl of Oxford, and who had then been lately advanced to that title. In July 1711, the Earl of Shafteſbury ſet out for Naples, and purſuing his journey by way of France, was obliged to paſs through the Duke of Berwick's army, which at that time lay encamped

encamped near the borders of Piedmont. Here he was entertained by that famous general in the moſt friendly manner, and every aſſiſtance was given him to conduct him in ſafety to the Duke of Savoy's dominions. Our noble author's removal to Italy was of no ſervice to the reeſtabliſhment of his health; for after having reſided at Naples, about a year and a half, he departed this life on the 4th of February, old ſtile, 1712-3, in the forty-ſecond year of his age. The only pieces which he finiſhed after he came to this city, were "The Judgment of Hercules," and the "Letter concerning Deſign," which laſt was added to that impreſſion of the Characteriſtics that appeared in 1732. It was in 1711 that the firſt edition was publiſhed of all the Characteriſtics together, and in the order in which they now ſtand. But this publication not being entirely to his lordſhip's ſatisfaction, he chiefly employed the latter part of his life in preparing his writings for a more elegant edition, which was given to the the world in 1713, ſoon after his deceaſe.

The ſeveral prints that were then firſt interſperſed through the volumes, were all invented by himſelf, and deſigned under his immediate inſpection; and for this purpoſe he was at the pains of drawing up a moſt accurate ſet of inſtructions; the manuſcript of which is ſtill preſerved in the family. That no miſtakes might be committed, the Earl did not leave to any other hands ſo much as the drudgery of correcting the preſs. In the three volumes of the "Characteriſtics of Men, Manners, Opinions and Times," he completed the whole of his works, which he intended for the public eye. Not long before his death, he had formed a ſcheme of writing a diſcourſe on Painting, Sculpture, and the other arts of Deſign, which, if he had lived to have finiſhed it, might have proved a very pleaſing and uſeful work, as he had a fine taſte in ſubjects of that kind; but his premature deceaſe prevented his making any great progreſs in the undertaking. In 1716, ſome of his letters were publiſhed in London, in octavo, under the title of "Several Letters written by a noble Lord to a young man at the Univerſity." Five years afterward, in 1721, another collection of the ſame kind appeared, entitled "Letters from the Right Hon. the Earl of Shaftesbury, to Robert Moleſworth, Eſq. now Lord Viſcount of that name, with Two Letters written by the late Sir John Cropley: to which is prefixed a larger introduction by the editor." This editor was Mr Toland, who, in the preſent, as well as the former caſe, aſſumed a liberty not very agreeable to the family. In their opinion, as the correſpondence was almoſt entirely of a private nature, it was on that account unfit for public view. However, it ſet his Lordſhip's integrity in the moſt amiable point of light. As to Mr Toland's introduction, it is chiefly founded on conjecture, and many things in it are abſolutely falſe.

The Earl of Shafteſbury had an eſteem for the works of the beſt Engliſh divines; one remarkable inſtance of which was diſplayed in his writing a preface to a volume of Dr Whichcot's ſermons, publiſhed in 1698. Copies of theſe ſermons had been taken in ſhort-hand, as they were delivered from the pulpit; and the Earl had ſo high an opinion of them, that he not only introduced them to the world by his preface, but had them printed under his own particular inſpection. In his letters to a young man at the univerſity, he ſpeaks of Biſhop Burnet and Dr Hoadly, in terms of great applauſe, and has done juſtice to the merits of Tillotſon, Barrow, Chillingworth and Hammond, as the chief pillars of the church againſt fanaticiſm. But whatever regard his Lordſhip might have for

for ſome of our divines it was to the writings of antiquity that his admiration was principally directed. Theſe were the conſtant objects of his ſtudy, and from them he formed his ſyſtem of philoſophy, which was of the civil, ſocial, and *theiſtical* kind. His favourite books were the moral works of Xenophon, Horace, the Commentaries and Enchiridion of Epictetus as publiſhed by Arrian, and Marcus Antoninus. Theſe authors he always carried with him in his various excurſions, and they are now extant in his library, filled throughout with marginal notes, references, and explanations, all written in his own hand. To this catalogue, Plato ſhould undoubtedly have been added, of whom it is evident that the Earl of Shafteſbury was a diligent reader, an ardent admirer, and a zealous imitator.

Simplicius is likewiſe ſpoken of by him in high terms of approbation, as may be ſeen in his letter to a ſtudent. In the ſupplement to the Biographia Britannica, Lucian is mentioned as one of the ancient writers whom his Lordſhip admired. But this is certainly a miſtake, for it appears, on the contrary, that he had a particular averſion to that author.

Concerning his Lordſhip's brother, Maurice Aſhley Cooper, it may not be improper to remark, that he was the author of a tranſlation of Xenophon's Cyropœdia. "This tranſlation, ſays the late Mr Harris, is made in all the purity and ſimplicity of the original, and to it the tranſlator has prefixed a truly philoſophical dedication to my mother, who was one of his ſiſters. I eſteem it an honour to call this author my uncle, and that not only from his rank, but much more from his learning and unblemiſhed virtue; qualities which the love of retirement (where he thought they could be beſt cultivated) induced him to conceal, rather than to produce in public."

The only child left by the third Earl of Shafteſbury was Anthony Aſhly Cooper, the fourth Earl; a nobleman concerning whom it has been remarked, that there never exiſted a man of more benevolence, moral worth, and true piety: while he had a great reverence for the memory and character of his father, and a high eſteem for his writings, he did not concur with him in thoſe parts of his works, which appear to be ſceptical with regard to the Chriſtian religion.

Biographical Sketch of the late THOMAS DERMODY.

STILL is genius doomed to droop in ſorrow—again the tear of ſenſibility muſt fall for the ſufferings of an unhappy minſtrel—and yet another name is to be added to the gloomy liſt which groans with thoſe of Chatterton, of Savage, and of Otway—Poor Dermody! he is now deaf alike to the voice of cenſure and of praiſe; the former he often heard in his lifetime—the latter cannot penetrate the grave. His faults were ſins againſt himſelf; let thoſe who have none proclaim them. He was his own enemy, but he was every other man's friend. No one will hear of his untimely death without regret: many will ſorrow at his ſorrows, and there will not be wanting ſome to weep over his grave! Peace be with him! Thomas Dermody was born at a town called Innis, in the county of Clare in Ireland, in the year 1774, his father, who was a reſpectable ſchoolmaſter in that place, early initiated him in the knowledge of the Latin and Greek languages. Dermody was ſtudious even in his childhood, and that which is generally eſteemed by other boys a drudgery, was to him a pleaſure. At a very early age he had read moſt of the poets of antiquity, and had abſolutely begun an Engliſh verſion of Homer, at

at a time of life when moſt boys are ſtudying their grammars. At about nine years of age, a deſire to ſee the metropolis of his country led him clandeſtinely to leave his father's houſe, and with a ſmall bundle under his arm, and a few ſhillings in his pocket, he turned his back on his paternal comforts for ever, ſetting out to ſeek his fortune, as he himſelf has related, fully aſſured in his own mind that his talents and acquirements would ſoon introduce him to the literary men of the day. Arrived in Dublin—all his money expended, and without a friend, or even an acquaintance to whom he could apply for relief—the little fellow wandered about the ſtreets almoſt periſhing with hunger, till chance directed him to a ſort of book-ſtall on Ormond quay, which was kept by a poor man of the name of Saunders, a native of Scotland. Saunders ſeeing ſomething extraordinary in the appearance of the boy, was induced to aſk him ſome queſtions, by which means, learning his ſituation, he gave him an invitation to partake his homely meal, and afterwards lodged him in his ſtall or ſhed, the repoſitory of learning. Here Dermody often had the honour of reſcuing from the rapacious mice the very leaves on which their heroic deeds were ſung by the bard of old—and many a critic rat repented his raſhneſs, caught by the young poet, making rather too free with the works of his dear friends Shakeſpeare and Cervantes.

Under the protection of the friendly bookſeller, Dermody remained only a ſhort time: a gentleman happening one day to paſs near the ſtall, detected him in the very act of reading Longinus!—From this moment the fame of his learning began to ſpread; the book-merchant's ſtall was often viſited by perſons who were deſirous to converſe with the aſtoniſhing boy; and he was not long ſuffered to remain in obſcurity. In Ireland, genius, when known, does not long languiſh in neglect. The Counteſs of Moira became the patroneſs of the young Dermody; ſhe placed him under the care of the Rev. Mr Boyd, of Portarlington, well known to the literary world as the elegant tranſlator of Dante. Having remained under the care of this excellent man for ſome time, he was by his noble and beneficent patroneſs, removed to a celebrated academy in Dublin, kept by the Rev. Mr Auſtin. While with Mr Auſtin, Dermody publiſhed a volume of poems, compoſed between the age of ten and twelve, which gained him great celebrity; in ſo much, that he was ſpoken of in Dublin as a prodigy, and many of the nobility being deſirous of ſeeing and converſing with him, he viſited at their houſes as often as they could obtain leave of his tutor for a ſhort abſtinence from his ſtudies. Dermody afterwards publiſhed a volume of poems, written between the age of fourteen and fifteen, which poems (if poſſible,) increaſed his fame.

About this time, by his imprudent conduct, he loſt the countenance of his noble patroneſs, the Counteſs of Moira and, after committing many irregularities, at length he enliſted as a common ſoldier, but was traced and recovered this time by the exertion of Mr Raymond, of Drury-Lane theatre, then on the Dublin boards, who was for many years his firm and ſteady friend. To trace Dermody through all the viciſſitudes of his life, would far exceed the limits of this account; ſuffice it to ſay, that he was for three years in the army, at firſt as a common ſoldier, afterwards as a corporal, and laſt of all as a lieutenant. He was in ſeveral engagements, in all of which he behaved with uncommon bravery, and had the misfortune to be very ſeverely wounded more than once.

Dermody's commiſſion was preſented

ed to him by the truly noble Lord Moira, whoſe liberal patronage and friendſhip our bard enjoyed until his death

In this country Dermody ſuffered all the extremity of want, and languiſhed, unknown and unregarded, till he was diſcovered and drawn from his obſcurity by his former friend, Mr Raymond. He was at that time in the utmoſt ſtate of wretchedneſs, but, by the aſſiduous exertions of his friend, he was ſoon introduced to ſome literary men, and began his career as an author in this metropolis. Since that time he has been well known to the public.

A rapid decline cloſed the life of the unhappy Dermody, on July 15th 1802. About a fortnight before his death, thinking the country air might relieve him, he wandered from town, and took up his reſidence in a wretched old houſe near Sydenham, inhabited by labourers employed in digging the canal in that neighbourhood. From hence he wrote to Mr Raymond, and another friend, who had been in the habit of contributing to his neceſſities, and begged their aſſiſtance. Theſe friends immediately ſent him a ſmall ſupply of caſh, and then went to ſee him. He was, indeed, in a miſerable ſtate. He received them with a tear of gratitude; —his voice had not ſtrength to tell his thanks: he ſoon recovered himſelf, however, enough to converſe a little. One of his friends obſerving Butler's Hudibras on the table—"I am merry to the laſt, you ſee," ſaid he; then being taken with a fit of coughing, "Ah!" ſaid he, "this hollow cough rings out my knell." A few hours afterwards he died. His friends had left him, having previouſly taken a lodging for him, delightfully ſituated on Sydenham Common, to which it was their intention to have removed him next day. He was buried in Lewiſham church-yard; the two friends before-mentioned performed the laſt ſad office of humanity, by attending him to his grave: and by their care a handſome tomb has been erected to his memory, with the following inſcription, ſelected from his works:

No titled birth had he to boaſt,
Son of the Deſart! Fortune's child!
Yet, not by frowning Fortune croſt,
The Muſes on his cradle ſmil'd.

Now a cold tenant doſt thou lie
Of this dark cell;—all huſh the ſong,
While Friendſhip bends his ſtreaming eye,
As by the grave he wends along;

On thy cold clay lets fall the holy tear,
And cries—"Though mute, there is a poet here!"

The misfortunes of Dermody, and his early death, were not, like Chatterton's, produced by the miſeries of want, or the dearth of patronage. As his genius was of the firſt order, ſo were his friends liberal to him almoſt beyond example. The Literary Fund, as a body, often relieved him, and its members, individually, were his beſt ſupporters. Sir James Bland Burgeſs, Mr Bragge, Lord Carliſle, Lord Kilwarden, Baron Smith, Hely Addington, Mr Boſcawen *, Mr Pye, and Mr Addington, the Right Hon. Chancellor of the Exchequer, gave him

* The kind and endearing aſſiduity of this gentleman, in the intereſt of Dermody, was exemplary. Mr Todd, the ingenious editor of Milton, and Mr Park, of High-ſtreet, (whoſe original poems, erudite criticiſms, and valuable proſe contributions, have long been greatly reſpected and eſteemed by the literary world) hearing of the pitiable ſituation of poor Dermody, went, with a common friend, to viſit him at his humble lodging, a public houſe in Portpool Lane, in order to adminiſter to his neceſſities. On enquiring, they learned, from his hoſteſs, that he was that day a little better, and, though exceedingly infirm, had left the houſe. The affectionate concern of theſe gentlemen did not reſt here: Mr Todd mentioned

him large ſums: and, even a few days before his death, a ſociety of gentlemen aſſociating at a tavern in the neighbourhood of Covent-Garden, on Dermody's ſituation being repreſented to them by a diſtinguiſhed literary character, voted, without heſitation, an immediate ſupply, part of which was adminiſtered to him on the following day.

For ſo young a man, Dermody has written much. In addition to the various volumes of poems publiſhed with his name, he was the author of

More Wonders, an Heroic Epiſtle, addreſſed to M. G. Lewis, Eſq.

Battle of the Bards, in two Cantos, occaſioned by the diſpute between Gifford and Peter Pindar.

Ode to Peace, addreſſed to Mr Addington.

Ode on the Death of General Abercromby.

Histrionade, a Satire on the Theatrical Performers, after the manner of Churchill's Roſciad.

In the eſtimation of thoſe friends to whom Dermody was beſt known, the following picture is allowed to be admirably drawn, and truly characteriſtic of the poet himſelf, for and by whom it was written, and publiſhed in his laſt volume.

My own Character.

This once I will alter my old-faſhion'd ſtyle,
For the roſey reward of a ſenſible ſmile,
And betray the wild ſketches of Paſſion, impreſt
By Nature's own ſeal, on that tablet, my breaſt,
Which, too oft, as 'tis ſway'd by the whim of the brain,
A rude chaos of blunder is forc'd to contain,
Projections abſurd, prepoſſeſſions unjuſt,
Tho' friendſhip has, ſtill, found it true to its truſt,
And it, ſtill, when ſuch blots are expung'd, may be fit
For the ſplendor of ſenſe, or the ſparkle of wit.
Then, firſt, I confeſs, leſt you kindly miſtake,
I'm a compound extreme of the Sage and the Rake;
Abſtracted, licentious, affected, heroic,
A poet, a ſoldier, a coxcomb, a ſtoic;
This moment, abſtemious as Faquir or Bramin;
The next, Ariſtippus-like, ſwiniſhly cramming;
Now, full of devotion, and loyal diſpute;
A democrat, now, and a deiſt to boot;
Now, a frown on my front, and a leer in my eye;
Now, heaving unfeign'd ſenſibility's ſigh;
Now, weighing with care each elaborate word;
Now, the jeſt of a tavern, as drunk as a lord;
By imminent woes, now, unmov'd as a ſtone;
And, now, tenderly thrill'd by a grief not my own.
Of Love ſhall I ſpeak? who my boſom ſtill bare
To the arrows, diſcharg'd from the glance of the fair,
A target, whoſe verge many ſhafts may receive,
But whoſe centre, as yet, is untouch'd, I believe;

That

tioned this circumſtance publicly at the Weſtminſter Library, and Mr Boſcawen, to the honour of his feelings, convened a meeting of the commitee of the Literary Fund, who voted ten pounds for Dermody's relief.

For who to one damſel, could meanly confine
That heart, which is ever devoted to nine?
Shall I ſpeak of politeneſs? ah! there I am mute,
For tho' honeſt in thought, I'm in manners—a brute;
My virtues, indeed, are too ſhy to be ſeen,
Tho' my follies are not quite ſo baſhful, I ween.
Not ev'n to a lady a fine thing I ſay,
As blunt as the hero of Wycherly's play,
Tho' ladies, good faith, have been never my game,
For I gueſs the whole ſex are, in ſecret, the ſame;
Smooth flatt'ry may lift the dear nymph in the ſky;
But her feelings will certainly give it the lie;
And in caſes which I, and, moſt probably, you know,
She had rather be Jane, than Diana, or Juno.
Shall I make to grave dowager, Prudence, a claim?
Alas! I have ſlighted her much, to my ſhame,
Secur'd no ſnug office, ſcrap'd up no eſtate,
Nay, ſcarce own a garret to ſhelter my pate;
So have nought to confign, when I've finiſh'd my mirth,
But my book to the critics, my body to earth.
Thro' life's chequer'd changes, in every ſtate,
Hypocriſy, always, has met with my hate,
For, tho' foes may be blinded, or friends may be blam'd,
I very well know, I may chance—to be damn'd.
Should you ſeek, in my mere converſation, to find
Thoſe ſprightly conceits, that illumine my mind,
Your ſearch will be vain, for I candidly vow,
I can ne'er make a compliment; ſeldom, a bow;
Yet, when Venus appears, at gay Bacchus's call,
I can coax her with ever a blood of them all.
Tho' youth's florid bluſh on my cheek is decay'd,
(Such blooms will ſoon wither in ſtudy's pale ſhade,)
Remembrance ſtill penſively hangs on each ſcene,
That rais'd the ſweet raptures of careleſs nineteen;
Then, to tranſport's fine touch every pulſe was alive,
Now, I droop in the year of my age—twenty-five!
This, you'll inſtantly cry, is a wonderful thing;
But my ſummer of genius arriv'd ere its ſpring.
The orange-tree thus, prematurely, we're told,
Bears its bloſſoms of green, and its fruitage of gold,
And theſe talents of mine, now entirely forgotten,
Like the medlar, ſoon ripe, were, I fear, as ſoon rotten.

Remarks on a LEADING SENTIMENT *in Dr* JOHNSON'S *Rambler.*

THE value of Dr Johnſon's works, in a moral view, has been ſo long acknowledged, that it is needleſs to expatiate on the ſubject. The papers of the Rambler and Idler will ever be admired by thoſe readers, who prefer depth of thinking and ſolidity of remark. Yet it were to be wiſhed he had been a more cheerful obſerver of human life, and had drawn leſs from the fund of a mind, often diſcontented, and almoſt always, as he confeſſes, oppreſſed with a morbid melancholy. It is to this we owe the many gloomy repreſentations of human life, which may, indeed, be gratifying

gratifying to a congenial mind, which may please in the hour of disappointment, and during the operation of chagrin, from whatever cause, but are certainly calculated to make a very improper impression on a youth just entering the world, with the pleasing hopes and expectations befitting his tender years.

That "man was born to mourn and to be wretched," is a sentiment which runs through the whole of this truly valuable work; but it is a sentiment which cannot be justified by general experience, and no man surely has a right to form a general rule from the case of an individual. If we could calculate the sum of human happiness, we should find it much greater than is commonly supposed, and more equally distributed. Nor do we ever think otherwise, unless when we allow our affections to dwell upon certain external circumstances which have been erroneously supposed to constitute happiness. Thus, if we suppose that riches confer happiness, it must be granted that the happy are the scanty few, and the miserable the million. But who ever deliberately considered riches as the source of happiness?

The following appears to me to be a comprehensive, though short, statement of the fact on this subject. Happiness is a relative term, and respects one situation as compared to another, for there is no situation which we cannot imagine might be made more happy. Happiness does not consist in the pleasures of sense, because they are of short duration, and cloy by repetition, and because they interfere with enjoyments of a superior nature, injure the health, and destroy those comforts of life which would otherwise be lasting. Nor does it, as the poor imagine, consist in a freedom from labour, toil, and industrious employments; because the mind must be employed in something, and a state of idleness is so far from being a state of happiness, that it is absolutely accompanied with pain both of mind and body. Men of business are often desirous of retirement, but they rarely find themselves happy in it; and many have, after a fair experiment, actually returned to the labours of the counting-house and the shop, convinced that idleness is not connected with happiness.

More absurd yet is it to suppose that happiness consists in greatness or elevated station. The great are not to be envied; nor are they envied, unless by those who view them at a distance, and through the false medium of their own imagination. Ambition is not a pleasurable state of mind: the ambitious man pays dearly, by the anxiety of hope, and the terror of disappointment, for whatever he may attain; and, when in actual possession of the object, confesses, with a sigh, how much and how falsely it was magnified by expectation. Besides, the pleasure of ambition may be gratified in stations comparatively low. The rivalship of the poor, their mutual wish for superiority, and the proud merit of attaining it, differ in degree only from the same passions in those whom the world is pleased to call the *great*.

But, that man was *not* "born to mourn and to be wretched," will be very evident, if we consider in what happiness does really consist. It consists, then, briefly, in the exercise of the social affections, whether toward friends and common aquaintances, or the more endearing relations of wife, and children. The exercise of these affections affords one great source of happiness, always in our power, and subject only to those vicissitudes which constitute the system of mortality. Happiness consists also in employing the faculties of body or mind in some useful or honourable pursuit. This becomes a source of hope; and there is no happiness without something to hope for. This includes

cludes, likewiſe, the chief of all human happineſs, the hope of an hereafter. It is this, indeed, which conſtitutes the chief end of man, and which, while he builds his hope upon the ſolid foundations of Chriſtianity, will effectually prevent him from dragging out the miſerable exiſtence of thoſe "who are born to mourn and to be wretched."

The uninterrupted exerciſe of induſtry, be the ſituation of life what it may, when joined to the practice of virtue, cannot fail to enſure the greateſt portion of actual happineſs; becauſe thoſe misfortunes, which, by the conſtitution of the world, fall promiſcuouſly on all men, muſt, in the nature of things, fall very gently on him, who cannot accuſe himſelf of having provoked them; and it is very ſurpriſing, that this ſimple recipe for happineſs is not taken more often, when we conſider that much of what is expected from men, is rather of the negative than poſitive kind. It conſiſts rather in abſtaining from what is unlawful and pernicious, than in the auſtere practice of the oppoſite virtues. Thus, when a man is required to be generous, it does not follow that he ſhould be laviſh. When we expect him to be induſtrious, we do not demand that he ſhould injure his health by exceſs of fatigue; and when we enjoin temperance, and abſtinence from luxury and intoxication, it is not neceſſary that he ſhould ſubmit to the mortification of faſting, or to the life of a hermit.

In the eyes of a rational being, the ſacrifices to happineſs will appear to be very ſmall; neither the laws of religion, nor the cuſtoms of men, requiring a total abſtinence from pleaſure, or relaxation. The rigidity of religious obligation is a theme only with thoſe who are unacquainted with the mild ſpirit of its laws, the great allowances it makes for human frailty, and the ample encouragement it holds out to the diffident. To repreſent human life, therefore, as a ſcene of mourning and wretchedneſs, is untrue and unjuſt: ſuch an opinion arms men againſt each other, and has a tendency to produce the evils it deplores. Every fair and extenſive conſideration of what paſſes in the world will ſerve to convince an impartial mind of two facts of the utmoſt importance, which cannot be too often repeated, and to which we cannot too often refer in all times of proſperity or adverſity; namely, "that happineſs is pretty equally diſtributed among the different orders of civil ſociety;" and, "that vice has no advantage over virtue, even with reſpect to this world's happineſs." All that is diſgraceful or painful in puniſhment or adverſity is the lot of the wicked only. Of them only can it be juſtly ſaid that, "they are born to mourn and to be wretched."

C. A.

A Diſſertation on the CONFLAGRATION *of the* ALEXANDRIAN *Library.*

MR GIBBON, inſtigated by what he terms the rational ſcepticiſm of Renaud, has withheld his belief of the conflagration of Alexandria, ſo often and ſo juſtly deplored by every lover of genius.

Dr Drake, in his Literary Hours, No. 33, following the track of Mr Gibbon, proceeds to ſtate, from a chapter of Quintilian, his reaſons for not believing what in vol. i. No. 14. he heſitates not in giving credit to when he is contraſting the dark ages of Europe with the more brilliant pictures of Arabia and Cordova.

The words of Gibbon are (vol. ix. p. 439.) "The tale has been repeatedly tranſcribed, and every ſcholar, with pious indignation, has deplored the irreparable ſhipwreck of the learning, the arts, and the genius of antiquity. For my own part, I am ſtrongly

ſtrongly tempted to deny both the fact and the conſequence."

The circumſtance is recorded by Abulpharagius: and the ſilence of Eutychius is conſidered as the ſtrongeſt argument for its untruth. What advantage Abulpharagius, ſo learned, and ſo celebrated for his various hiſtories, could derive from ſuch a tale, is impoſſible to be conceived. That Eutychius ſhould paſs it over in ſilence is an extraordinary ænigma. But we ought not to reject evidence from ſuch a character as Abulpharagius, becauſe another author, whom a learned hiſtorian* holds in the greateſt contempt, has forborne to mention, either from fear or ignorance. Another argument for its falſehood is the large portion of ancient literature yet remaining, and which induces us to exclaim with Nicholaus Gerbelius,

> Arabibus, atque Indis omnibus ſumus ditiores.

But whatever portion is yet left to us, we may gain from Quintilian himſelf, lib. x. c. 2. what a hoſt of authors is nevertheleſs loſt.

"It would be an endleſs labour, ſays he, were I to attempt to ſay ſomething of every author, and of the excellencies which diſtinguiſh them. —If Cicero, in ſpeaking of the Roman authors, employed ſo many pages of his Brutus (though he was ſilent as to his contemporaries, except Cæſar and Marcellus) what volumes muſt I write, were I to characterize particularly, not only all who lived with and after Cicero, but all the Greeks, poets, and philoſophers! For this reaſon (continues he) I ſhall only mention *the moſt eminent*."

Plutarch and Aulus Gellius likewiſe give a diſperſed catalogue of numerous authors, whoſe works are either entirely deſtroyed, or imperfectly preſerved. We know the extent of the library of Euclid, that of Alexandria before the war of Cæſar, that alſo of Lucullus, of the Ulpian library of Trajan and of Simonicus, preceptor to the Emperor Gordian, conſiſting of 8000 *ſelect* vols. and ſome years afterwards we find Conſtantinople poſſeſſed of one that contained 36.500 vols.

At the time in which this fire is ſaid to have happened, the literature of Europe was *chiefly* depoſited in the libraries of Alexandria, Conſtantinople, and Athens.

The largeſt of theſe was that of Alexandria, which contained many hundred thouſand vols. and if it was not deſtroyed by fire, what became of it?

If the books which conſtituted this library were tranſported into Aſia after that period, why were they not preſerved and tranſlated by a people ſo able to appreciate their merits? That they were *not* depoſited in the Arabian libraries, may be inferred from our knowledge that thoſe of the Arabs, containing many thouſand vols. were moſt of them of their own growth, and poſſeſſing mere "local value, or imaginary merit."

And, added to this, we find the Caliphs of Bagdad ſometime afterwards collecting, with *aſtoniſhing labour, whatever of ancient ſcience then remained.* Why ſhould this laudable paſſion be rendered ſo extremely difficult and expenſive, if the Alexandrian Library yet exiſted? for, at the time we are now ſpeaking of, that city was in their own poſſeſſion.

If we were to doubt this circumſtance from the ſilence of Eutychius, we may be inclined to doubt of circumſtances mentioned by Suetonius, totally paſſed over by Livy; or to invalidate the teſtimony of St Matthew, in relating the temptation in the wilderneſs, becauſe St Mark neglects to mention it.

Added to all this, the circumſtance is moſt probable. Omar had deluged all Syria and Egypt with blood, and

* Ockley's Hiſt. Sarac. vol. ii. pref. p. 29.

and had even diſtreſſed his own country in order to inforce the Mohammedan belief. He muſt naturally imagine that the library of Alexandria contained all the principal books which treated of the Roman, Jewiſh, and Chriſtian faith, to the latter of which he ſeems to have ſworn eternal enmity. The Arabs themſelves were unlearned in any language but their own, and they ſeem to have cultivated that only, as it gratified their paſſion for tales and poetry. Unſkilled in every kind of ſcience, they had not yet begun to enjoy that reliſh for litarature which afterwards ſo eminently diſtinguiſhed them, and the deſtruction of the library gave them no concern, but, on the other hand, gratified the bigotry of their commander. That Omrou ſhould write to his maſter as to the diſpoſal of the books, at the inſtigation of John the grammarian, is highly natural; ſince though he was no ſcholar himſelf, he was, nevertheleſs, a man of lively parts, excellent underſtanding, and delighting in the ſociety of learned men, and in rational and philoſophical converſation (Ockley's Hiſt. Saracens, vol. i. p. 312. Abulpharagius, Dynaſt. 14. Verſion of Pococke.) Thus the letter from ſuch a man as Omrou, and the anſwer from one like Omar, is certainly probable and natural.

We are, however, leſs anxious with reſpect to the conſequences, than we are as to the fact. The fact we think we have demonſtrated; the conſequences, though certainly lamentable, are not of ſo great moment as has been ſometimes ſuppoſed.

There were, as has been ſaid before, large libraries at Conſtantinople and Athens, and others exiſting in various parts of the eaſtern empire.

If, therefore, we calculate that the library in queſtion contained 50 copies (50 or 500) of Homer, at leaſt the like number were preſerved in other cities; for it is not to be ſuppoſed that becauſe one was loſt, "all muſt be loſt." We certainly, however, loſt many ſcarce and valuable books. We poſſeſs few treatiſes on muſic beſides the obſcure one of Plutarch; none on painting and ſculpture, although the two latter arts had arrived at ſuch unrivalled excellence.

There is another proof which, we think, may be denominated internal. It is a fact now generally known, through the medium of Mr Roſcoe's elegant biography, that moſt of our copies of the ancients were diſcovered in Germany, France, and Italy, and ſome few imported with great hazard, labour, and expence, from Conſtantinople. Among the former we enumerate Val. Flaccus, Cicero, the firſt complete copy of Plautus, the philoſophic poem of Lucretius, Silius Italicus, Annals of Tacitus, and among the latter we notice Plato, Photinus, Lucian, Xenophon, Arrian, Diodorus Siculus, Strabo, the poems of Callimachus, Pindar, Oppian, and thoſe attributed to Orpheus. Of all theſe we diſcover none from Arabia or Egypt.

Observations *on the* Poetry *of the* Finlanders.

From Ascerbi's Travels through Sweden, Finland, and Lapland.

AT the poetical recitations of the Finlanders, a circle is formed of the auditors, in the midſt of which ſtand the improviſator, and his repetitory coadjutor. Every line which the improviſator ſings or delivers, is repeated in the ſame tune by the coadjutor, who, taking up the laſt word, or the laſt but one, finiſhes the line with him, and then repeats it alone. This gives the improviſator time to prepare the ſucceeding line, which he ſings, ſeconded in like manner by his coadjutor; and thus they both proceed, the coadjutor always taking up the laſt word of the improviſator's line, and then repeating it by himſelf until the poem is ended. During intervals

intervals, they recruit their ſpirits with beer or brandy, and ſometimes continue the improviſation to a late hour. Dancing not being very common among the Finniſh peaſantry, their amuſements at fairs, or at their private meetings, conſiſts in theſe kind of ſongs, or recitations, ſometimes accompanied by the harp, if that inſtrument be at hand, when the harper ſupplies the place of the repetitor.

I ſhall now lay before my readers ſome ſpecimens of theſe poems, in which there will be obſerved much redundancy of expreſſion, the ſenſe being continued through two or more verſes, the phraſe only varied, as in the eaſtern compoſitions. The Finniſh tongue is peculiarly adapted to this kind of phraſeology, as it is highly copious, and abounding with ſynonimous words.

The firſt ſpecimen I ſhall produce is an extract from a poem, or funeral elegy, compoſed by *Paulo Remes*, a Finniſh peaſant, upon the occaſion of his brother's deceaſe. This poem was printed at Abo, in 1765.

"The word went from heaven, from Him in whoſe hand are all things.

"Come hither, I will make thee my friend; approach, for thou ſhalt henceforth be my companion. Come down from the high hill; leave the ſeat of ſorrow behind thee; enough haſt thou ſuffered; the tears thou haſt ſhed are ſufficient; thou haſt felt pain and diſeaſe; the hour of thy deliverance is come; thou art ſet free from evil days; peace haſteneth to meet thee; relief from grief to come.

"Thus went he out to his Maker; he entered into glory; he haſtened into extreme bliſs; he departed to enjoy liberty; he quitted a life of ſorrow; he left the habitations of the earth."

Proverbs are the reſult of experience and wiſdom; and no nations, however barbarous, are found without them in their language. The Finniſh tongue has an abundance, many of them conveying ſtrong ſenſe and acute remark. They are for the moſt part in runic or alliterative verſe; and, like the Hebrew proverbs, are divided into hemiſtics, the latter illuſtrating the foregoing. The following are Finniſh proverbs, literally tranſlated:

"The good man ſpareth from his peck; but the wicked will not give from a buſhel.

"The wiſe man knoweth what he ſhall do; but fools try every thing.

"There is no deliverance through tears; neither are evils remedied by ſorrow.

"He who hath tried, goeth immediately to the work; but he who hath no experience ſtandeth to conſider.

"The wiſe man gathereth wiſdom every where; he profiteth by the diſcourſe of fools.

"A man's own land is the chiefeſt delight; the wood is moſt pleaſant that is his.

"The ſtranger is our brother; he who comes from afar off is our kinſman.

"When the morn breaketh forth, I know the day which followeth; a good man diſcovereth himſelf by his looks.

"The work is ended which is begun; there is time loſt to ſay, What ſhall I do?

"The tool of the induſtrious man is ſharp; but the ploughſhare of the fool wanteth grinding."

Love is, as may be ſuppoſed, the great buſineſs of the fair ſex, and the topic upon which the energies of the Finniſh poeteſs are chiefly exerciſed: it is, however, not an eaſy matter to procure ſpecimens of theſe ſongs, as they are generally ſung by the young women at meetings, to which men are rarely or never admitted. Mr. Frawzen, of Abo, preſented me with a ſong, the compoſition of a country girl, a native

native of Oſtro-Bothnia, and the ſervant of the magiſter or the clergyman of the village, where ſhe had conſtantly reſided. It is compoſed on the occaſion of her lover's abſence, in a ſtyle of natural ſimplicity, ſtrong ſentiment, and bold figure, to attain which more cultivated underſtandings ſometimes labour in vain. The thought in the ſecond ſtanza, if not altogether new to poetry, has ſomething in it very ſtriking, is prettily introduced, and well turned. This little piece, conſidered as the production of a girl who could neither write nor read, is a wonderful performance. It is nature's poet delivering the dictates of her heart in the words which love has ſuggeſted, and "ſnatching a grace, beyond the reach of art." This Finniſh Sappho, amidſt all the ſnows of her ungenial climate, diſcovers all the warmth of the poeteſs of Leſbos. I ſhall lay before the reader two tranſlations of this ſong, the one in proſe, the other in verſe.

The following proſe tranſlation is as near the original as the Engliſh language can approach the Finniſh.

1. "Oh! that my beloved were now here; that his well-known figure were but before me! How ſhould I fly into his arms, and kiſs him, though his face were beſmeared with the blood of a wolf! How ſhould I preſs his hand, even though a ſnake were twiſted round it!

2. "Alas! why have not the winds underſtanding? And why is the breeze bereft of ſpeech? The winds might exchange ſentiments betwixt my beloved and me. The breezes might every inſtant carry my words to him and bring back his to me.

3. "How then would the delicacies of the magiſter's table be neglected! How inattentive ſhould I be to the dreſs of his daughter! I ſhould leave every thing to attend upon my beloved, who is the dear object of my ſummer thoughts, and winter cares."

This verſion in rhyme is neither ſo cloſe as metaphraſe, nor ſo diſtant as paraphraſe.

1.

O were my love but here with me!
Cou'd I his well-known perſon ſee!
How ſhould I fly to his embrace,
Tho' blood of wolves diſtain'd his face;
Preſs'd to my heart his hand would take,
Tho' twere encircled by a ſnake.

2.

Thoſe winds that whiſper thro' the wood,
Why is their ſpeech not underſtood?
They might exchange the lover's pray'r,
And ſigh for ſigh returning bear.

3.

Ill cook'd the rector's meals would be,
His daughter's dreſſing wait for me;
Whilſt kitchen, toilet, I forſake,
And thought of my love only take;
On that alone my care beſtow,
My ſummer's wiſh, my winter's vow.

The Early History *of* French Literature.

From the Rev. Dr Ranken's Hiſtory of France.

(*Continued from p.* 204.)

IN the mean time, new ſubjects of knowledge were communicated to men. The Goſpel of Jeſus Chriſt drew away the attention gradually from doubtful philoſophical ſpeculations, and eſtabliſhed, on reaſonable and ſatisfactory evidences, the great and intereſting doctrines and duties of religion.

The author of the Goſpel was early claſſed among philoſophers, both by his enemies and friends; and though he certainly holds a far ſuperior rank, yet if philoſophy be wiſdom, the Goſpel is ſuperlative wiſdom and inſtead of rejecting the term, Chriſtians might rather claim an excluſive right to it; for ſurely it is calculated, above all ſyſtems, to enlighten the underſtanding, and to intereſt

and

and purify the heart. It addreſſes with the ſanctions of Supreme authority, and overawes the imagination and paſſions, while it gradually ſubdues and regulates them. Other ſyſtems abound with error, and have little or no influence on the mind and conduct of thoſe who profeſs to hold them; but "the wiſdom that is from "above, is pure and peaceable, gen-"tle, and eaſy to be intreated, full of "mercy and of good fruits, without "partiality, and without hypocri-"ſy."

As the origin of the Goſpel was divine, ſo was the power which at firſt accompanied it. The Apoſtles therefore diſclaimed the character of philoſophers, having neither invented the doctrines which they taught, nor truſted in their own genius or learning as the means of recommending them. They only preached Chriſtianity with ſimplicity and zeal, travelling extenſively for the purpoſe of making it known, and relying for its ſucceſs on the wiſdom and power of its heavenly Author, who had commiſſioned them to publiſh it.

Nor had they reaſon to be aſhamed of their truſt. Their ſucceſs was great and extenſive. They were oppoſed in almoſt every quarter by all orders of men, and were often perſecuted, even to impriſonment and death; yet their doctrines prevailed, and the Goſpel was finally acknowledged to be the eſtabliſhed religion of the Roman empire.

This heavenly ſyſtem, however, which became a great occaſion of human ſpeculation and learning, though in itſelf ſo pure and incorruptible, had, in the progreſs of time, innumerable errors and monſtrous abſurdities attached to it. Every man and body of men, whoſe minds had been ſtrongly and habitually impreſſed with their former ſyſtems of religion or philoſophy, on embracing Chriſtianity either involuntarily retained their former bias and habits, and mingled them with the faith and practice of the Goſpel; or deſignedly and ingeniouſly traced a reſemblance betwixt their former and preſent opinions and worſhip, and endeavoured to incorporate them. Others agreed to this incorporating plan the more readily, in hopes that they might induce many to become Chriſtians. In this manner the Jews long aimed zealouſly to unite their traditions and ritual with the doctrines and ordinances of the Goſpel, and ſo far as they ſucceeded, they furniſhed it with a drapery which has through ages diſfigured it. The other nations, on their converſion with equal prejudices and pride brought with them their dogmas and ſuperſtitious cuſtoms, and inſinuated or forced many of them into the Chriſtian church. The apoſtles * and Chriſtian fathers zealouſly oppoſed theſe innovations and corruptions †, while their authors and partiſans as zealouſly ſupported and defended them.

Hence a new ſpecies of learning commenced and prevailed over the world, wherever the Goſpel was known in Aſia, Europe, and Africa, which conſiſted in publiſhing and controverting, in recommending and impugning, the Jewiſh and Heathen doctrines and cuſtoms, as foreign to the pure ſpirit and native ſimplicity of Chriſtianity. Such were the writings of Juſtin Martyr in Syria, of Tertullian in Africa, and of Irenæus in Gaul, in favour of Chriſtianity; and of Celſus, and Porphyry, in oppoſition to it.

Early educated in the ſchools of their reſpective countries, the Chriſtian Apologiſts retained ſome veneration for ſeveral of their early opinions and religious rites. While they generally expoſed the errors of the Jewiſh and Grecian philoſophy, they fondly admitted certain ideas and ceremonies, in which they imagined a ſuitable

* Coloſſ. ch. ii.

† Irenæus contra Hær.

ſuitable or uſeful analogy. Some of them were even zealous to collect thoſe ſcattered portions of philoſophy which ſeemed to illuſtrate the divine nature, or to augment the veneration of men for the Chriſtian worſhip. With this view, men of this temper came to be diſtinguiſhed by the name of Eclectics.

The Eclectics juſtified their conduct, by the belief that every thing valuable in the ancient philoſophy had, ſome time or other, been borrowed from either traditional or written revelation; and the different ſects of philoſophers were favoured by them, according to the opinion which they entertained of the ſimilarity of their tenets to the doctrines of revealed religion. Plato was moſt eſteemed by them; Epicurus only was without a patron among the Chriſtian fathers. Euſebius quotes many paſſages from Plato, to ſhow the reſemblance of his ſentiments to many of the doctrines of Scripture *, and Auguſtine inſiſts, not only that Plato was preferable to every other Heathen writer, but that he was a Chriſtian philoſopher. Hence the facility with which a coalition was attempted to be formed betwixt Plato and Jeſus Chriſt, even by Juſtin Martyr, and others of the greateſt reſpectability among the Fathers; and hence the general ſucceſs which attended the Platonic philoſophy in the Chriſtian Church.

While the Chriſtian writers thus diſfigured the ſimplicity and beauty of the Goſpel by means of human philoſophy, they alſo contributed greatly towards the decline of true learning, by their careleſs and ſuperficial mode of arguing, their want of arrangement, and general inattention to ſtyle. They diſcovered great learning, it is true, and often afforded ſpecimens of true eloquence; but their zeal as frequently marred their judgment, and in the heat of controverſy they appeared more eager to combat their adverſary, than to ſtudy the ſuitableneſs of their weapons, or the moſt dextrous and ſucceſsful mode of managing them. Their credulity ſometimes laid hold of reports, inſtead of facts; their ardor ſubſtituted aſſertion for argument; their impatience neglected the more deliberate, regular, and ſatisfactory methods of reaſoning; and purity of language, and correctneſs of ſtyle, in their temper and circumſtances, ſeemed to ſome of them wholly unworthy of attention.

Engroſſed with theological and metaphyſical diſcuſſions, they wanted both leiſure and inclination for phyſical enquiries. Euſebius ſays, it is not from our ignorance of phyſics, or of natural cauſes, that we almoſt entirely neglect them; but from a conviction that, however much they may be admired, they are uſeleſs, compared to the more important purſuits in which we labour †. Hence the rapidity with which this branch of learning declined; till we find Ambroſe biſhop of Milan, and Gregory the biſhop of Tours, ſpeaking of the moſt ordinary appearances of nature, like children.

In the courſe of a few centuries, indeed, learning ſeemed to be diſcarded by the world, took refuge in the monaſteries, and aſſumed a monkiſh habit, through a long and dreary night of darkneſs, till the dawn of reformation; but monkiſh learning will be conſidered with more propriety in an after-period.

Such is the general view of the ſtate of literature in Gaul before the reign of Clovis. The writers of any celebrity in Gaul during the ſame period, were by no means numerous.

Publius Terentius Varro, the poet and hiſtorian, was the cotemporary and friend of ſome of the moſt eminent of the Roman poets. Virgil highly eſteemed him, and is ſaid even to have borrowed both thoughts and phraſes from his works. He was born

* Preparat. Evang.

† Prepar. Evang. lib. xv. c. 1. 16.

born at a ſmall town near Narbonne, many years before the Chriſtian æra.

Trogus Pompeius, whoſe hiſtory remains only in the Abridgment of Juſtin, was born near Vaiſon, in Provence, about forty or fifty years before Chriſt.

Eutropius, the hiſtorian, was born near Bourdeaux, towards the end of the third century.

The principal Chriſtian writers in Gaul during the ſame period were,

Irenæus, a native of Aſia Minor; who was born about A. D. 130. He was the diſciple of Polycarp, the cotemporary of John the Apoſtle. He preached the Goſpel with ſuch zeal and ſucceſs in Gaul, that he was choſen and appointed biſhop of Lyons. His principal work was his Five Books againſt the Hereſies prevalent in his time.

Auſonius, the rhetorician and poet, was born at Bourdeaux about A. D. 309. He wrote ſeveral books, which ſhew his genius; and the great confidence placed in him by the emperors Valentinian and Gratian, and the high honours to which they raiſed him in the ſtate, are proofs that his prudence and judgment in political matters were not inferior to his poetical talents.

Ambroſe was born at Lyons A.D. 340; he was firſt educated as a lawyer, but by the general perſuaſion of the people of Milan, he became their biſhop. His works are numerous; and ſome of them, as that intitled "Looking unto Jeſus," &c. are generally known and ſtill eſteemed.

S. Severus Sulpitius was a biſhop in Aquitain: his dioceſe is not mentioned. He was born towards the cloſe of the fourth century. His principal works are; his Sacred Hiſtory, from the beginning of the world to his own times; and his Life of Martin, biſhop of Tours.

Whether the monk Caſſian was a native of Syria or of Gaul, is not known, though the latter is thought moſt probable; it is certain that he ſettled at Marſeilles in the beginning of the fifth century: there he founded two monaſteries; one for men, and the other for women. His principal works were, his Inſtitutions and Conferences on the Semipelagian Controverſy, and on Monaſtic Order and Diſcipline.

Tiro Proſper was a native of Aquitania about the middle of the fifth century. He was a zealous opponent of the Pelagians, both in his conduct and writings. He wrote in verſe, as well as in proſe. His principal poem is *De Ingratis*, Of the Ungrateful; which is the character he aſcribes to the Pelagians and Semipelagians, becauſe they denied the grace which God ſo freely beſtows.

Claudianus Mamertus, a prieſt of the church of Vienne, is much celebrated by his perſonal friend Sidonius Apollinaris. He flouriſhed after the middle of the fifth century, and wrote three books on the State and Nature of the Soul, againſt Fauſtus Regienſis, who had denied its immateriality, and of courſe its immortality *.

We cannot but remark, in concluding this ſubject, that conſidering how much the *Provincia Romana*, Provence, was celebrated for its ſchools, even as the nurſery of learning for the Roman ſtate, it has produced comparatively but a very few eminent writers, either Chriſtian or profane.

The diſtraction of mind which the incurſions of the Barbarians into Gaul occaſioned, was not the only adverſe effect which they produced on learning. The fear of their approach, their actual hoſtilities, the general awe which they muſt for ſome time have impreſſed on the mind, even after they ſettled in the country, could not fail to draw off the attention from any

* Gave Hiſt. Liter. Dupin's Eccleſ. Hiſt. Hiſt. Liter. de la Fr.

any ſerious occupation, and give a general interruption to the progreſs of learning ſtill remaining in Gaul.

The government which they aſſumed over the country, and their general mixture with the inhabitants, introduced new habits and cuſtoms, unfavourable to literature. In ſo far as the Gauls yielded to them, they certainly degenerated from the ſtate of refinement to which they had been ſome time accuſtomed under the Roman government; or if the barbarous nations, whether Burgundians, Goths, or Franks, attempted any conformity to the Gauls, it could be but an awkward and rude imitation: in either caſe, therefore, learning, arts, and manners, muſt have declined. The three different regions where theſe ſeveral nations ſettled, retained each ſomewhat of its former character; but all of them, from the acceſſion of the barbarians, received a darker tinge.

The language of the country was ſenſibly affected: already it had undergone conſiderable changes, by the intercourſe and government of the Greeks and Romans: the Celtic and Greek tongue had both yielded much to the Latin. Now though the latter ſtill prevailed, yet it was corrupted, both in writing and pronunciation, by the mixture of theſe ſeveral new and foreign nations. Avitus biſhop of Vienne, ſo early as the beginning of the ſixth century, complains that it was in vain to write poetry, ſince the people were become incapable of reading what was written in verſe: and ſixty years after, Gregory of Tours bewails the ignorance of the people in his times, who had altogether loſt the knowledge of letters. In the language and ſtyle of this hiſtorian, though ſuperior to that of ſome of his cotemporaries, we perceive a ſenſible decay of learning.

Superſtition and credulity advanced as literature receded. The moſt ordinary events and appearances were deemed miraculous by the common people; and the clergy, and ſome men of ſuperior claſs, took advantage of their ignorance and eaſy faith, to impoſe on them and overawe them, or to entertain and ſoothe them. The writing of the lives of martyrs and ſaints of former ages, became the chief occupation of the more learned and induſtrious among the clergy; and in compoſing them, they indulged freely, whether from deſign or from their own belief, in ſtoring them with moſt wonderful tales, and accounts of miracles. Legends were even invented by the ingenious and artful, to dupe or amuſe the people; to augment their reſpect and veneration for the church; to ſecure their dependence on the biſhops; and to enlarge their offerings, and general diſpoſition to devout liberality and religious confidence.

This ſuperſtitious and credulous temper was nouriſhed and maintained, not only by the relation of paſt wonders, but by the apparent performance, in their preſence, of many great and aſtoniſhing miracles. The moſt inveterate diſeaſes were pretended, or fancied, to be cured, by touching relics, and by viſiting tombs; important diſcoveries were believed to be made, by clerical dreams; victories were clearly underſtood to be obtained over ſuperior armies, by particular prayers; and future events were ſuppoſed to be diſtinctly foretold, by obſerving, on entering a church, the lines of a pſalm which the congregation happened at the time to be ſinging. Such habits as theſe, being prevalent over a country, prove not merely an ignorance of the ordinary laws of nature, and the operations of cauſe and effect; but a depravity, and almoſt a total dereliction of reaſon.

Nor did this degree of ignorance and credulity prevail among the common people only; it had invaded the church, and ſubjected the very biſhops to its power. Some of them were

were artful, but by far the greater part were ignorant and credulous. If Gregory biſhop of Tours, the firſt and beſt hiſtorian of the nation in thoſe times, could believe and record ſuch follies and abſurdities as we read in almoſt every page of his hiſtory, what could we expect from men of ſtill leſs ability and obſervation? He narrates, with the utmoſt gravity and credit, the miraculous cures ſuppoſed to have been performed by relics, or at the tomb of St Martin; the awful conſequences, political and moral, which he thought were certainly to follow an eclipſe of the ſun or moon, the ſhooting of a meteor, the coruſcations of the *Aurora borealis*, the real or fancied tremblings of the earth, or the inundation of a river.

The mind ſeems through diſuſe to have loſt its power of arrangement in treating of the ſubjects on which they attempted to write. Authors either adhered rigidly to mere chronological order, or expreſſed their ideas according to the accidental aſſociations in which they occurred to them. When they aimed at ingenuity, they ran into conceit; if they ſtudied the ſublime, it became bombaſt; and, in ſhort, their eloquence was turgid, full of words, and void of meaning.

They were negligent ſometimes even of the ordinary rules of grammar, claſſing indiſcriminately genders, maſculine, feminine, or neuter, adjectives and nouns; ſubſtituting any caſe of a noun, or tenſe or mood of a verb, for another.

When they forgot the proper claſſical words and phraſes, which was ſoon the conſequence of not being familiarly acquainted with the authors of the Auguſtan age, they adopted ſuch other words and phraſes as were more familiar; introducing Frank and Gothic words, to which they gave Latin terminations, and the idioms of theſe foreign languages, for the more elegant Latin conſtruction.

Attempts were occaſionally made to revive learning; but they naturally failed, becauſe they were feeble, or ill-directed. Chilperic imagined that he was promoting the cauſe of literature, when he tried to invent and introduce four new Greek or Hebrew letters *. Schools were eſtabliſhed in the moanſteries and cathedral churches, in which the languages, philoſophy, and theology, were ſaid to be taught; but the teachers being themſelves deſtitute of ſcience, judgment, and taſte, could not be expected to ſucceed in communicating them to their ſcholars. The writings of the Fathers † were their ſtandard of elegance for Greek and Latin; a kind of magic and aſtrology was ſubſtituted for philoſophy; and a little controverſy, together with ſome knowledge of church muſic, religious ceremonies, and eccleſiaſtical privileges, formed the whole courſe of their theology. Much however depended on the biſhop, or the abbot, who ſuperintended the teachers, as well as on the teachers themſelves; for we ſhall meet with ſomething like exceptions, when we come to review the lives and writings of particular authors.

As we deſcend through the ſeventh century, we can expect no improvement in learning. The rivalſhip and jealouſies of Brunehaut and Fredegonde, and the almoſt conſtant civil wars which followed, occupied the minds of men generally with other ſubjects than thoſe of learning. The reign of Dagobert afforded a ſhort reſpite, and darted a faint gleam athwart the darkneſs of the age. At firſt

* Greg. Tur. l. v. c. 45.

† Gregory the Great prohibited the reading of the claſſics, "becauſe it was "unfit that the ſame mouth ſhould ſpeak the praiſes of the true and of the falſe "gods."

firſt he loved learning, and reſpected learned men ‡; but his love of pleaſure prevailed, and contributed rather to bring a reproach not only on letters, but on the learned men whom he had profeſſed to patroniſe. The weakneſs of the government during the reign of the laſt Merovingian princes; the inter-reign of ſeveral years; the tyranny of the mayors; the civil wars; and the war againſt the Saracens, carried on by Charles Martel; were all unfavourable to ſtudy and learning: and ſo much did ignorance prevail, that the period from Dagobert to Charlemagne has been reckoned the darkeſt in the whole courſe of the hiſtory of France. A few monkiſh legends, a collection of letters by Boniface biſhop of Mayence and others, and ſome attempts at verſification, all bearing internal evidence of the ignorance and rudeneſs of the age, make up almoſt the whole catalogue of writings for more than a century.

One of the great employments of the monks and nuns in this age, was to write out, in that beautiful manner, in letters of gold and of various colours, of which many examples ſtill remain, the Pſalms of David, the Goſpels, the whole Scriptures, and ſome other ancient compoſitions *. But in other reſpects, letters were ſo totally neglected, that the councils of the church repeatedly ordained, that the biſhops and prieſts ought to know the canons of the church †; that they ought to be capable of writing a fair hand §; that they ought to know, and be able to read, their pſalter, &c. §§ And we may judge of the general ſtate of letters in the country, from the great Charles himſelf not having been taught to write, till he acquired it by his own ambition for learning, after he was emperor, and conſiderably advanced in life.

Under his patronage and direction, however, literature revived. He invited Alcuin from England, Clement from Ireland, and other learned men wherever he found them, to come and inſtitute ſchools in France, to ſuperintend the education of youth, and to take ſuch other ſteps as were calculated to recover the ſpirit, and promote the ſtudy of learning; and during his life, his endeavours were not ineffectual.

For the purpoſe of teaching the various branches of education, Alcuin aſſiſted the emperor in eſtabliſhing ſchools, or colleges, in different cities of the empire: and if the univerſity of Paris owe not its origin to their joint endeavours directly, their zeal at leaſt appears to have inſpired the people of that city then, or ſoon after, to erect that ancient and celebrated inſtitution; for there is conſiderable evidence that it exiſted before the end of the ninth century ‡.

Beſides the academy of the palace, which ſome writers have imagined to be the origin of the univerſity of Paris, but which ſeems rather to have been ambulatory with the court, Charlemagne, in the year 787, wrote a circular letter to all the metropolitan biſhops, recommending them to take the proper ſteps for eſtabliſhing ſchools in all their dioceſes, and to be particularly careful to place proper teachers over them: two years after, he even preſcribed rules for their adminiſtration and diſcipline. There were two kinds of ſchools:—one for teaching children the pſalms, church-muſic, arithmetic, and grammar; the other, for teaching the more advanced youth, dialectics, rhetoric, geometry, &c. Charlemagne was anxious to give all the ſchools and branches of education a bias towards religion; and he ſpared no pains, or coſt, to bring ſuitable teachers, in all theſe branches of learning,

† Fredegar, Chr. c. 58. * Mabill, Præf. 655. n. 9. 12. ‡ Capitul. lib. i.
§ Id. ibid. §§ Ibid. lib. iv. ‡ Hiſt. Liter. tom. iv. p. 10.

ing, from various countries, particularly from Italy.

Some of the clergy encouraged and forwarded his plans with great zeal and ſucceſs; among whom Leidrade archbiſhop of Lyons, and Theodulph biſhop of Orleans, are particularly mentioned: the latter appears to have inſtituted a kind of pariſh ſchools, for the purpoſe of educating the youth in general, beſides four ſchools of a higher rank. But, as might be expected in ſo numerous a claſs of men, ſome miſunderſtood the deſign; ſome were incapable of directing education, being themſelves, even though biſhops, uneducated; and others were indolent or fanatical. They either made no exertion, or ſpent all their zeal and labour in teaching the children merely to chant, inſtead of to underſtand the daily leſſons of the church †.

In order to rouſe even the clergy, and to form their habits to learning, Charlemagne propoſed, in writing, queſtions in hiſtory, and eſpecially in eccleſiaſtical hiſtory, which he expected them to anſwer alſo in writing; and the conſequences and effects of ſo many ſchools, and incitements to education and ſtudy, began in a ſhort time to be viſible over the empire.

Charlemagne, notwithſtanding the multitude of buſineſs with which he muſt have been conſtantly occupied in the government of ſo vaſt an empire, found leiſure to viſit in perſon many of theſe ſchools, to hear the youth examined, and to reproach or commend them according to their diligence and progreſs. On one occaſion we find him in the ſchool of Clement, whom we have already obſerved he had invited from Ireland to ſettle in France. The youth of inferior rank performed their buſineſs well, but thoſe of a ſuperior order had been very negligent, and were ill-prepared. He placed the former on his right hand, and thanked them: "Continue," ſaid he, "my children, "to improve yourſelves, and you ſhall "be rewarded: I will raiſe you to "nations, and to offices of rank and "power. But as for you," turning to the other young men, whom he had placed on his left hand, and frowning, "you delicate ſons of noble "birth, and expectants of great pro"perty, in which you place too much "confidence, you have thought it un"neceſſary to reſpect either my com"mand or your own reputation and "intereſt: fonder of play, or of indo"lence than of learning, you have "ſpent your time in idleneſs and vain "amuſement. But know," added he, with a tremendous look, as he raiſed the arm which had gained ſo many victories, "that neither your "birth nor your handſome perſon "ſhall avail you, unleſs you ſpeedily "redeem the time by attention, which "you have loſt by negligence *."

Under ſuch a prince, education and literature, religion and liberty, would have flouriſhed, had his life been prolonged; or they ought to have continued to proſper through the following ages, had his ſucceſſors inherited, with his dominions, his ſpirit and talents.

Meantime the revival of learning, even to the degree which he effected, was attended with the happieſt conſequences. It was the means of preventing the literature of former times from being entirely loſt; and it laid the foundation of inſtitutions, which, though long after neglected, or little regarded, gradually roſe in after-times to eminence, and though late, diffuſed knowledge and ſcience univerſally over the kingdom.

Had the ſame inattention to orthography and writing continued, which prevailed during the ſeventh and beginning of the eighth centuries, ancient

† Hiſt. Liter. tom. iv. p. 12. 13.

* Sangallenſis apud Caniſium, vol. ii. p. 58.

ancient manuſcripts muſt have periſhed; thoſe of that age would have become illegible, either from the ſpelling or writing; and following ages, from a want of teachers, would have become altogether incapable of either reading or writing.

(To be continued.)

Memoirs *of the* Progress *of the* Physical Sciences *and* Useful Arts.

PRACTICAL Aſtronomy has lately derived important advantage from the labours of Mr Burg, of the imperial obſervatory at Vienna. Two or three years ſince, he and Mr Bouvert, a French aſtronomer, communicated to the national inſtitute of France, two memoirs on ſome of the elements of the lunar tables, the merits of which were rewarded with prizes. Thoſe memoirs ſuggeſted the neceſſity of a new calculation of lunar tables. A prize equal in value to 240l. ſterling, was offered by the inſtitute for the conſtruction of ſuch tables. Not more than twenty months after the propoſal of the prize, a ſet of tables were tranſmitted by Mr Burg, in competition for the reward. A committee of the moſt eminent aſtronomers in that body, rigorouſly inveſtigated the accuracy and general merits of the tables. They have pronounced them to be completely worthy of the prize. The firſt conſul, informed of their deciſion, by a deputation from the inſtitute, has munificently doubled the promiſed ſum: and Mr Burg has received for his tables 480l. inſtead of the 240l. which he had been taught to expect. The tables are communicated to our aſtronomer-royal, Dr Maſkelyne, that he may avail himſelf of them in his calculations.

Mr Luke Howard, ſome years ſince, aſcertained that there is a periodical variation in the indications of the barometer, which appears to be occaſioned by the influence of the ſun and moon upon the atmoſphere. His obſervations have been recently confirmed by Mr Cotte at Paris. It may henceforth be conſidered as a general truth, that at the new and the full moon, the mercury in the barometer is liable to undergo a greater number of depreſſions than of elevations; but that at the firſt quarter, and at the ſecond quarter of the moon's age, the mercury in the barometer is, on the contrary, oftener elevated than depreſſed.

At London, ſeveral aſcents in a car, attached to a balloon, have been lately made by Mr Garnerin and others; from which it appears, that the practice of the aeronaut, however otherwiſe inapplicable to the uſes of life, may contribute much to improve our knowledge of the natural hiſtory of the atmoſphere.

In Chymiſtry, the courſe of reſearch and diſcovery is ſtill rapidly advancing. Mr David Muſhet has aſcertained, by a ſeries of intereſting experiments, that the fuſibility of iron or ſteel is always in the direct ratio of the quantity of pure carbon united with it; that ſteel of the beſt quality is produced by the combination of the greateſt quantity poſſible of the pureſt iron with carbon of that perfect purity in which this matter exiſts in the diamond; and that only an impure and imperfect ſteel is produced by uniting with iron, carbon that is in any degree oxidated.

Napoleone Bonaparte, firſt conſul of France, has eſtabliſhed a fund from which a prize of the value of 120l. ſterling is to be annually paid to the author of the beſt experiment, tending to illuſtrate the nature and relations of the Galvanic fluid. With magnificence ſtill more ſplendid and generous, he offers the ſum of 2400l. ſterling, to any perſon who ſhall diſtinguiſh himſelf by at once advancing our knowledge of the nature of electricity, which comprehends alſo Galvaniſm,

Galvaniſm, to a degree as much exceeding its preſent ſtate, as the diſcoveries of Franklin raiſed this ſcience above the obſcurity in which that philoſopher found it, and as thoſe of Volta have raiſed it above the condition of improvement, to which it had been brought by the followers of Franklin.

A letter has been received at Paris, from one of the botaniſts, who ſailed in the expedition of diſcovery under captain Baudin. It is dated from the iſland of Timor. From its contents we learn in general, that the naturaliſts who went on that expedition have had difficulties and dangers to encounter, and are likely to return with many new and valuable ſpecimens of intereſting objects in the different kingdoms of nature, which were not before known to natural hiſtory.

The court of Madrid is about to ſend two ſcientific travellers to explore the interior regions of Africa.

An Arabian work on the Egyptian hieroglyphics, which was brought from Egypt to England by Mr Von-Hammer, is about to be publiſhed in London, with a tranſlation.

Several ſkeletons of the Mammouth, or American elephant, nearly complete, have been diſcovered by a Mr Peale. It differs only in a few particulars from the elephant of Aſia. Mr Peale has already exhibited one of theſe ſkeletons as a curioſity in Philadelphia. He intends to ſend one to be ſhown for money in Europe.

It ſeems to have been nearly, or even entirely, aſcertained, that if a bee-hive, which the bees have filled with honey and wax, be removed from its ſeat to any other ſituation, at no great diſtance; and if on the vacant ſeat be placed an empty hive, which has been carefully rubbed on the inſide with honey and fragrant herbs; the bees will deſert their old and full hive, and take up their reſidence in the new one which fills the ſeat of the old; the honey and wax of the old may be taken away for the uſe of men without injury to the inſects which gathered it; and if the time when this is done be not too late in the harveſt, the bees which have been thus robbed will be able to lay in yet a ſecond ſtore, ſufficient for their nouriſhment in the winter. This fact, but newly aſcertained, is of great importance in the domeſtic management of theſe laborious and valuable inſects.

Mr R. Brown, of Markle, near Haddington, has aſcertained, by experiment, that our common autumnal and winter wheat, though ſown in ſpring, at any time between the beginning of February and the middle of March, will yield as rich a growth of grain as if the ſowing had been in the end of harveſt, or the beginning of winter; and that the ripening of the growth from ſeed wheat ſown in March, is no more than ten days later than that of the produce from wheat ſown in November.

A gentleman in France lately has diſcovered, that the flooring of granaries with deals of the timber of the poplar-tree, effectually prevents the deſtruction of the grain which may be depoſited in them, by weevils, and other inſects.

There are now in the poſſeſſion of the royal college of ſurgeons, a ſet of waxen figures, imitating the parts of the human body, and compoſing all together one complete human form. They are remarkable as repreſenting the diſſected parts of the body with a minuteneſs and exactitude adequate to the moſt accurate anatomical demonſtration. With ſuch figures, a lecturer in anatomy might explain the nature of the parts to his pupils, as faithfully and particularly as by the diſſection of a real body. The figures were procured from Florence. The Abbate Fontana has been for ſome time accuſtomed to make ſuch preparations

parations for a ſtipulated price, for the cabinets of diſtinguiſhed perſons in different parts of Europe. Nor is he the firſt author of this art. An eminent lady at Bologna, who had attained to aſtoniſhing ſkill in anatomy, firſt prepared ſuch waxen repreſentations of the internal parts of the human frame. She was the daughter of a profeſſor, and had it not been for the diſadvantage of her ſex, would have been made a profeſſor herſelf. There was in the muſeum of the late Mr Rackſtrow, a ſet of figures affording ſimilar illuſtration of the operations in the obſtetrical art.

For the Edinburgh Magazine.

Celeſtial Phenomena *for* November 1802.

Wedneſday, November 3.

THE Moon will ſucceſſively eclipſe the ſtars γ and δ *Capricorni*. The immerſion of the firſt of theſe, a ſtar of the fourth magnitude will not be viſible, as the Sun is above the horizon when it takes place. It will emerge, however, from behind the enlightened limb of the Moon at 55 minutes after 4 o'clock in the afternoon. About three hours afterwards, viz. at 55 minutes after 8 o'clock, δ Capricorni, a ſtar of the third magnitude, whoſe longitude is 10°..20°..46'..2", and latitude 2°..33'..40" ſouth, will immerge behind the obſcure limb of the Moon, at which time it is ſituated about $6\frac{1}{2}$ minutes to the ſouth of the Moon's centre. At 53 minutes after 8 o'clock it will emerge from behind the illuminated limb of the Moon, when it will be placed about $12\frac{1}{2}$ minutes ſouthward of her centre. About the time of theſe occultations, the illuminated is to the obſcure part of the Moon's diſc as 4.945 to 7.055. Her horizontal parallax 59'..24"; her horizontal ſemi-diameter 16'..11"; and the time of her ſouthing 6^h..52'.

Thurſday, November 4.

As Jupiter is now completely emerged from the rays of the Sun, the eclipſes of his Satellites will again become viſible. He is now the morning ſtar, and comes to the meridian about 13 minutes after 9 o'clock in the morning. About 52 minutes 37 ſeconds after 5 o'clock in the morning, the ſecond, or the ſmalleſt of Jupiter's Satellites will immerge into his ſhadow. Immediately before this immerſion, the ſecond and fourth Satellites are placed on the right hand of the planet, the ſecond being pretty near his diſc; and the firſt and third on the other hand, the firſt being fartheſt from the planet.

Tueſday, November 9.

(Transit of Mercury.)

The planet Mercury will paſs over the Sun's diſc between the hours of ſix and twelve o'clock in the forenoon. The beginning of the tranſit, or the ingreſs of Mercury upon the Sun's diſc, will take place at 16 minutes after 6 o'clock in the morning apparent time at Edinburgh; at which time his geocentric latitude is 1'..28" ſouth. The middle of the tranſit will happen at $1\frac{1}{2}$ minutes after 9 o'clock; at which time the latitude of Mercury, or his neareſt approach to the Sun's centre, will be about one minute. And after continuing upon the Sun's diſc for the ſpace of 5^h..31', Mercury will come in contact with his weſtern limb, at 47 minutes after 11 o'clock, at which time his latitude will be 3'..16" north. About the middle of this tranſit the longitude of the Sun and Mercury will be 7°..16°..16'..40": The Sun's declination 16°..43'..30" ſouth. His ſemidiameter 16'..12".8. His horary motion 2'..30".8. The logarithm of his diſtance from the earth 9.995538; and the Equation of time

16'

16'..8".4 to be ſubtracted from the apparent to give the true time.

According to the computation of La Lande* the apparent time of conjunction at Edinburgh will be 8h..57'..17"; (the aberration of the Sun and Mercury being taken into the account.) The geocentric longitude of the Sun and Mercury 7h..16°..16'..27": The middle of the tranſit 8h..55'..45": Its duration 5h..26'..28"; and the neareſt approach of the planets' centers one minute.

This tranſit will be wholly viſible to all thoſe places that are ſituated between 22° and 67° of eaſt longitude, *i. e.* to the eaſtern nations of Europe and Africa, and the weſtern kingdoms of Aſia.—To all thoſe that are ſituated between 22° eaſt longitude, and 60° weſt longitude, *i. e.* to the weſtern kingdoms of Europe and Africa, and the eaſtern parts of South America, the end of the tranſit will be viſible. To the two firſt of theſe both the middle and end will be viſible, and to the laſt only the end.—To all thoſe places that lye between 67° and 127° of eaſt longitude, *i. e.* to the middle kingdoms of Aſia, Eaſt Indies, &c. the beginning only will be viſible. And to all thoſe places whoſe longitude is greater than 60° weſt, or 127° Eaſt, *i. e.* to a greater part of North America, the tranſit will be totally inviſible. Theſe limits are accurate only with reſpect to the temperate zones. For, to all thoſe places whoſe north latitude is greater than 73°..16'..30", ſuch as Greenland, Spitzbergen, Nova Zembla, &c. the tranſit is inviſible; and to all thoſe places whoſe ſouth latitude is greater than 73°..16'..30", the tranſit will be wholly viſible.

The phenomenon which we have been deſcribing was firſt obſerved by Gaſſendi on the morning of the 7th November 1631. Since that period Mercury has tranſited the Sun's diſc about 22 times; only 12 of which, however, have been viſible to the inhabitants of Europe. In November 12th 1815, and November 5th 1832, the ſame phenomenon will again take place; but as the Sun is then below the horizon of all places in Europe, theſe tranſits will be viſible only to the eaſtern kingdoms of Aſia, and the weſtern parts of America. A tranſit, however, partly viſible in this country, will occur on the 7th November 1835.

The cauſe of this phenomenon is very eaſily underſtood. If Mercury moved in the ſame plane with the Sun, or in the plane of the ecliptic, he would paſs over the Sun's centre every revolution, and a tranſit would happen every 88 days. But as the orbit of Mercury is inclined about 7 degrees to the orbit of the Sun; this phenomenon cannot take place, unleſs Mercury be in or near his Nodes, or that part where his orbit croſſes that of the Sun when theſe planets are in conjunction. But Mercury being ſeldom in that ſituation, this phenomenon very rarely occurs; and as a tranſit often happens when the Sun is below the horizon, it is ſtill more rarely viſible.

On this account, the following method of obſerving it with accuracy and pleaſure may not be unacceptable to a certain ſpecies of readers; it is exactly ſimilar to that which was adopted by Gaſſendi in 1631, and by Horrox, who, in the year 1639, obſerved for the firſt time a tranſit of Venus over the Sun's diſc. Upon a white board, or a piece of ſtiff paper, deſcribe a circle about ten or twelve inches in diameter; divide one of its diameters into 32 equal parts and a half, each of which will be a minute. From a ſmall pocket teleſcope with ſliding tubes, take out all the eyeglaſſes except that which is neareſt the eye: Fix this teleſcope in a hole in the window-ſhutter of a dark

* Aſtronomie, Tom. II. p. 457. Edit. 1792.

dark room, in ſuch a way, by means of a ball and ſocket, that, while all extraneous light is excluded, you may be able, by the motion of the teleſcope, to follow the Sun during the time of the tranſit. Things being thus prepared, direct the teleſcope to the Sun, as ſoon as he riſes, and there will be formed on the oppoſite wall a large and inverted image of the Sun, increaſing in proportion to the diſtance of the wall, or the object that receives the image from the teleſcope. After the image is rendered diſtinct by ſliding the tubes backwards and forwards, take the white board, or the piece of paper already mentioned, and place it with its ſurface perpendicular to the axis of the teleſcope, at ſuch a diſtance, that the image of the Sun may exactly fill the circle deſcribed upon the board or paper. You will thus perceive Mercury, like a ſmall black ſpot, a conſiderable way advanced upon the Sun's diſc, and by ſhifting the teleſcope and the board, you may obſerve his motion during the whole of the tranſit; and, by means of the diviſions on the diameter of the circle, the diſtance of Mercury from the Sun's centre at any inſtant of the tranſit, together with his diameter, may be eaſily aſcertained.

Thurſday, November 11.

The third Satellite of Jupiter will emerge from the ſhadow of the planet at 4 minutes and 2 ſeconds after 6 o'clock in the morning.

Monday, November 15.

The planet Mars will be ſtationary in longitude $3^s..12^\circ..26'$, and latitude $1^\circ..42'$ north.

Tueſday, November 16.

About 12 o'clock in the evening, the planet Venus will be in conjunction with φ *Sagittarii*, a ſtar of the third magnitude, ſituated in the Arrow, in longitude $9^s..7^\circ..25'..26''$. The latitude of Venus being about $3^\circ..50'$ ſouth, and that of φ *Sagittarii* $3^\circ..55'..22''$ ſouth, the neareſt approach of their centers will be $5'..22''$, and Venus will paſs to the north of the ſtar.

Wedneſday, November 17.

The Moon will eclipſe ξ *Leonis*, a ſtar of the fourth magnitude, ſituated in the Lion's leg, in longitude, $5^s..3^\circ..37'..24''$, and lat $8'..29''$ north. The occultation will begin at $34\frac{5}{4}$ minutes after 12 o'clock in the evening, at which time the ſtar is ſituated about $4\frac{1}{2}$ minutes to the north of the Moon's center: after continuing behind the Moon 59 minutes, it will emerge from behind her obſcure limb at $33\frac{1}{2}$ minutes after one o'clock next morning, when it will be placed about $5\frac{1}{4}$ minutes north of the Moon's center. At the middle of this occultation, the enlightened is to the dark portion of the Moon's diſc, as 1.577 to 10.423. The Moon's horizontal parallax $54'..24''$; her ſemi-diameter $14'..49''$; and ſhe comes to the Meridian about 50 minutes after 6 o'clock in the morning.

Thurſday, November 18.

The planet Mercury will be ſtationary in longitude $7^s..9^\circ..7'$.

Saturday, November 20.

About 6 o'clock in the morning the planet Venus will be conjunction with σ *Leonis*, a ſtar of the 4.3 magnitude, ſituated in the Lion's left ſhoulder, in longitude $9^s..9^\circ..37'..14''$, and latitude $3^\circ..24'..55''$ ſouth. The latitude of Venus being $3^\circ..41'..3''$ ſouth, the diſtance of their centers at the time of conjunction will be $16'..8''$, and Venus will paſs to the ſouth of the ſtar.

Sunday, November 21.

About 39 minutes and 39 ſeconds after 4 o'clock in the morning, the firſt Satellite of Jupiter will immerge into his ſhadow.

Monday, November 22.

The Sun will enter the ſign Sagittarius at 12 minutes after 11 o'clock in the evening, or his longitude will then be exactly 8 ſigns.

Thurſday,

Thurſday, November 25.

The planet Mercury will arrive at his greateſt elongation, and may be ſeen in the morning before Sunriſe. His northern amplitude is then a little greater than that of the Sun.

Sunday, November 28.

At 31 minutes and 9 ſeconds after 6 o'clock in the morning, the firſt Satellite of Jupiter will immerge into his ſhadow.

On the ſame day, the Moon will be in conjunction with the planet Venus, at 28 minutes paſt 9 o'clock in the morning.

Monday, November 29.

At 43 minutes and 46 ſeconds after 2 o'clock in the morning, the ſecond Satellite of Jupiter will immerge into his ſhadow.

Tueſday, November 30.

About 2 o'clock in the afternoon, the planet JUPITER will be in conjunction with *Virginis*, a ſtar of the third magnitude, ſituated in the Virgin's ſouthern wing, in longitude 6ˢ..2°..4′..16″, and latitude 1°..22′.. 24″ north. The latitude of Jupiter being 1°..11′..30″ north, the diſtance of their centers at the time of conjunction will be 10′..54″, and Jupiter will paſs to the ſouth of the ſtar.

EDINBURGH, *Geo. Square*, *October* 15. 1802. } *D. B.*

For the Edinburgh Magazine.

The CLERGYMAN'S DAUGHTER; *a Tale.*

" Oh thou! who ſleep'ſt where hazle bands entwine
" The vernal graſs, with paler violets dreſt,
" I would, ſweet girl, thy humble bed were mine,
" And mine, thy calm and enviable reſt.
" For never more, by human ills oppreſt,
" Shall thy ſoft ſpirit fruitleſsly repine:
" Thou canſt not now thy fondeſt hope reſign,
" Even in the hour that ſhould have made thee bleſt.
" Light lies the turf upon thy gentle breaſt;
" And lingering here, to love and ſorrow true,
" The youth who once thy ſimple heart poſſeſt,
" Shall mingle tears with April's early dew;
" While ſtill for him ſhall faithful Memory ſave
" Thy form and virtues from the ſilent grave." SMITH.

THE ſudden appearance of the Forth, with the delightful ſcenery along its banks, rouſed me from a deep reverie, which had long occupied my mind, while travelling over a barren and deſolate tract. I reluctantly ſtopped, and gazed with rapture at the majeſtic beauty of the firth; the many veſſels ſailing upon its calm ſurface; and the extenſive woods, elegant villas, and luxuriant corn fields which enriched this enchanting proſpect. Softer feelings than admiration ſoon however took poſſeſſion of my ſoul,—for I was within a ſhort diſtance of the place of my nativity, after an abſence of many years. My relations indeed had changed their former reſidence, but my heart beat high with the expectation of the pleaſure which I would receive, from again embracing thoſe acquaintances who were the beloved companions of my childhood. It was the middle of Summer; the day was wearing to a cloſe; and the labourers, free from the pains of ambition, were ſlowly repairing to their ſeveral homes. Were the man of the world, thought I, to viſit, in his mad career, the huts of theſe poor but innocent people, where nakedneſs and want are borne with patience, where the moſt frugal and homely fare is received with thankfulneſs, he might pauſe—look inward—contraſt his ſituation with theirs, and aſk himſelf the reaſon of ſo much buſtle, extravagance, and diſſipation: he might change his mode of living; he might be convinced that the riches with which Providence had favoured him, had not as yet been rightly improved, and that his felicity

felicity might in future be encreaſed by occaſioning comfort to the diſtreſſed, and by receiving the grateful thanks of numbers, rendered happy by his beneficence. As I wandered on, every thing I witneſſed recalled to recollection former times, and the actions of early life paſſed in imagination before me. With ſomewhat of melancholy I looked back to thoſe days, when experience could not check ſanguine expectations; when ignorance of mankind precluded diſtruſt and ſuſpicion; when from forming my notions of others from my own artleſs heart, envy, malice, and deceit ſeemed excluded from the earth; and when, from a too ardent love of novels and romances, I formed ideas of happineſs impoſſible to be realized. My preſent ſentiments and feelings were indeed different. Inſtead of ſuch amiable characters, as I at my entrance into the world, expected to encounter, I had ſeen the moſt baſe and worthleſs heart, diſguiſed under the cloak of ſeeming benevolence; I had obſerved ſelf-intereſt preponderate, ſo as to ſhut out almoſt every virtue that ennobles man; and I had often perceived hypocriſy ſucceſsful, while real worth was groaning under the preſſure of poverty and perſecution. It was however uſeleſs and diſtreſſing to dwell upon ſuch a ſad ſcene. I forced myſelf from theſe painful meditations, and my thoughts quickly flew to the pleaſant abode of Mr Stanley, the paſtor of the Pariſh of ——, to which I was approaching, and near to which I had paſſed the days of my infancy.

However much my ideas of paſtoral felicity had changed, ſtill I remembered Mr Stanley's reſidence with a ſort of enthuſiaſm. It was a ſmall but elegant dwelling ſituated in a valley. The proſpect was very confined, but the ſpot around the manſe was embelliſhed with gardens and plantations: a romantic den lay near the houſe.—In this delightful retreat did Mr Stanley, when thinking of the jealouſies and animoſities ſubſiſting amongſt men, feel thankful to Heaven, that in the accompliſhment of his wiſhes, ſuch wretched paſſions did not interfere: it was here alſo that Sophia Stanley by her ſympathy ſoftened the diſtreſſes of her father, by her participation heightened his joys. But although unknown to the world, of the world Mr Stanley was not ignorant: in his younger years he had travelled much, much had he ſeen of the ways of men, many diſappointments had he experienced, much cruelty and oppreſſion had he borne. Miſanthropy and diſcontent were always however ſtrangers to his retired abode. The death of Mrs Stanley, a few years after they were united, had left a ſadneſs upon his mind not eaſily effaced; but the contemplation of the growing virtues of his only child, his beloved Sophia, had tended gradually to eradicate all melancholy impreſſions.

Sophia Stanley, at the time when I departed from the village of ——, was about ſeventeen years of age. Her perſon was tall and elegantly formed; her countenance beamed intelligence, philanthropy and feeling. Her mind was adorned with uſeful and elegant literature; her heart was warm, friendly, and benevolent. She lived and delighted to live among woods, and glens, and rivers, and meadows, which increaſed the ſoftneſs of a diſpoſition naturally too tender, but which might have been rectified by a little acquaintance with the world. I was then as romantic as ſhe. I often reflect upon that flowery path

"Of childhood, where I ſported many a day,
"Warbling and ſauntering carelefsly along;
"Where every face was innocent and gay,
"Each vale romantic, tuneful every tongue."
BEATTIE.

It was Sophia Stanley however that in a great meaſure produced this enchantment. We were brought up near to each other from our infancy, from our infancy were fond of each other. And who could have been acquainted with the mild, yet animated features, the ſweet diſpoſition, and enlivening converſation of Sophia Stanley, without feeling an attachment? The worthy paſtor ſmiled upon our mutual affection, and cheriſhed it to the utmoſt of his power. He was to me as a father, he educated and inſtructed me as if I had been his only ſon; and even intended me for a huſband to his daughter. At my departure, while his eyes beamed with tenderneſs, he beſtowed on me his bleſſing, gave me the wiſeſt directions for my future conduct, and declared how much happineſs it would afford him, to ſee his dear Hamilton one day united to his daughter.

The near proſpect of again beholding this good man and his daughter occaſioned the moſt agreeable ſenſations. I had procured an independent fortune, and

and was now expecting to enjoy it with my Sophia. While musing upon the happiness which Mr Stanley and his daughter would receive from my unexpected appearance, I observed an old man before me bearing on his shoulders a bundle of sticks. Eager to obtain information respecting my former companions, I hastened and soon overtook him. He appeared to be about seventy years of age, but with his features I was not acquainted. His conversation testified that he had seen better days. Upon accosting him, he observed that I was fatigued, and asked me into his cottage. I entered. He was its only inhabitant. I anxiously enquired after Mr Stanley and his daughter. At this question the good man burst into tears, and told me Miss Stanley had died the preceding evening.

This awful, this unexpected intelligence rendered me for some time insensible. When I felt somewhat composed, I requested the old man to give me the particulars of the melancholy event. "A considerable time ago, Sir, "said he, an English Gentleman in "travelling through this place observed "Miss Sophia Stanley. He was so "much struck with her beautiful ap- "pearance, that he rented a house near "to the manse, where he in a short "time became a frequent visitor. The "gentleman it is said was rich, his "abilities great, and his person and "manners pleasing. But, Sir, what does "all that signify when the heart is "bad, for this gentleman had evil de- "signs upon Miss Stanley. He however "discovered that he had no chance of "gaining her affections, on account of "a Mr Hamilton, who was intended "for her husband, and who was abroad. "But this obstacle he in a short time "removed. He found means to make "it currently reported and believed "that Mr Hamilton had wandered from "the path of virtue, and had become a "worthless character, abandoned to all "manner of wickedness. This intelli- "gence occasioned the greatest grief at "the manse, for the minister and his "daughter were extremely fond of Mr "Hamilton. Miss Stanley's distress "was so severe, that her health was "greatly impaired. Often at that time, "Sir, while indulging in a solitary "walk, would she come into this dwel- "ling, and enquire after the health of "my poor wife, whom she knew to be "badly. She was always kind to the "distressed, she brought always with "her such things as she knew we much "wanted. But while this good young "lady, Sir, was endeavouring to com- "fort others, she herself had much need "to be comforted. Frequently, Sir, have "I heard her sigh—observe the tears "drop from her eyes, while, when her "heart was like to burst, she would ex- "claim, Poor Hamilton, who would have "supposed you would have fallen thus! "Her father, they said, was no less dis- "tressed, but was more able to conceal "his grief. In the meantime the Eng- "lish Gentleman, who was never sus- "pected to have occasioned the report, "appeared quite anxious to comfort "the minister and his daughter, and la- "mented with them the fall of a young "man who had entered into the world "with such flattering marks of future "eminence. Although Mr Stanley "was understood to have much pene- "tration, he was blind to any evil "design of this gentleman, and gra- "dually became more and more fond of "his society. Miss Stanley likewise be- "gan to relish his company. He wept "with her, for he had tears, Sir, at com- "mand, he wept with her for the wretch- "ed fate of Mr Hamilton; he studied her "temper; she was romantic, he affected "to be romantic also; he knew she was "inclined to be charitable, his charity "seemed unbounded, and from their "words and actions you would have "imagined that Miss Stanley and he "were possessed of souls exactly similar. "It was now visible that his presence "afforded her much happiness, and "it was supposed a marriage would "immediately take place. But the "consequence, Sir, it was dreadful to re- "late. Suffice it to say, that he robbed "her of her honour, and instantly left "the country. Then, and then only, "was the veil removed from the eyes "of the minister and his daughter. "Happiness no longer resided at the "manse. Miss Stanley refused to be "comforted, and her father was too "much afflicted himself to be a good "comforter.—Shortly after, accounts "were received of Mr Hamilton; he "was beloved and respected in the "place where he dwelt, had amassed "a considerable fortune, his affection "for Miss Stanley continued strong as "ever

" ever, and he was on the point of re-
" turning to be united to her for life.
" This was more than Miſs Stanley
" could bear, ſhe conſidered herſelf un-
" worthy of Mr Hamilton, and ſhe
" could not forgive herſelf for believing
" the reports which a villain had raiſed
" againſt him. She, poor young lady,
" turned delirious, and was conſtantly
" talking of her dear Hamilton, and the
" diſtreſs which ſhe had occaſioned to
" her poor father, till death put a period
" to all her griefs. Her father ſeems to
" bear the ſtroke with wonderful forti-
" tude, but thoſe who know him well
" ſay, that this is by no means the caſe,
" and that he will ſhortly follow his
" amiable child to the ſilent grave."

My feelings at this melancholy recital I cannot deſcribe. My diſtreſs was ſo great that I was unable to remove that night from the old man's cottage. But in the morning my anxiety to behold my once animated Sophia before ſhe was conſigned to the duſt, induced me to attempt to reach the abode of Mr Stanley. In a ſhort time, from the ſummit of a hill, I obſerved Mr Stanley's dwelling in the vale below; I beheld Mr Stanley's dwelling, but the ſight afforded no ſatisfaction. Under that roof, in company with innocence and beauty, I had ſpent many a happy hour; it was the proſpect of again returning to that habitation, and enjoying the ſame felicity as before, that cheered my ſoul when at a great diſtance; and now, when I beheld it, it was deſolate, mournful, and dreary. My ſoul ſhuddered at the thought of the change which had taken place. Every thing around appeared to feel as I did. Nature itſelf ſeemed to droop its head, and unite with me in bewailing the mournful fate of the once lovely Sophia. And what heart was ſo hard as could bring thee to the grave, thou ſimple and harmleſs fair one? Who was the wretch that was capable of coolly premeditating a deed occaſioning the moſt poignant anguiſh and torment to thy afflicted father? Poor deſpicable wretch! you may boaſt of your diabolical deed in the company of ſuch as yourſelf; but in the cool moments of reflection, if ſuch you have, will not conſcience point to the grave of the gentle Sophia, and tell that it was you who brought her low? Thouſands will curſe thee, thou inhuman wretch, and thy name will be handed down with abhorrence to future generations. And if even all this will not afflict thee, thou hardened mortal, recollect that there is a righteous Judge, who obſerves the actions of men, who rewards the innocent, and puniſhes the guilty. You may laugh at the vain attempts of man to give you pain, but will you withſtand the vengeance of the Almighty?

Knowing my ſudden appearance would be too much for the worthy Stanley, I procured a perſon to go to the Manſe, and inſtructed him how to prepare Mr Stanley for my arrival. I followed, much agitated. Without being ſenſible of what I was doing, I had accidentally ſeated myſelf in an arbour. I recollected myſelf, and looked around,—I was ſeated in the very ſpot in which I took my laſt farewell of Sophia. It was with difficulty we then ſeparated, but we did not ſuſpect that we parted to meet no more: we even talked of the felicity my return would occaſion, and the many happy days we would yet enjoy together.

It was with pain I could tear myſelf from the arbour; it put me in mind of Sophia as ſhe once was, and I ſtarted at the thought that I was now to look upon her—cold, lifeleſs, and inſenſible.

I found Mr Stanley ſitting in a melancholy poſture. He roſe up when I entered. I ruſhed into his arms. Our hearts were ready to burſt. He fainted, and was with difficulty recovered. Little converſation paſſed.—He ſeemed anxious to obtain courage. Sophia, his whole frame ſhook while he mentioned the name, my Sophia, your Sophia—he pauſed, then added—Our Sophia is to be buried to-morrow morning. She was a harmleſs girl;—Was not ſhe? She never intended harm, but you deceived her, you brought her to the grave—No, no, it was not you: but you are not my Hamilton—he that was fond of my Sophia. Oh no, he lives at a great diſtance; it will vex him ſadly to hear of her death.—Poor Sophia, and wilt thou leave me—leave me alone? Are you to take up your abode in the cold earth—prefer the cold earth to me—No, no, you muſt not do it;—I cannot live without you.

My poor friend was delirious, I myſelf was not in a much better ſtate. He became more calm, and again recollected me. He would not allow me to viſit the corpſe of Sophia that day; indeed neither

neither of us were in a ſituation to endure the ſcene.

During the night he appeared to have brought religion to his aid, for he came to me next morning, ſeemingly much more compoſed. I accompanied him to the room which contained the body of Sophia. I approached the place where ſhe lay. I gazed upon her motionleſs form—it was ſadly changed. She was pale and ſilent. Her eye was wont to beam on me with the kindeſt affection—its luſtre was now completely gone. Her voice had often charmed my ſoul—it was mute—no lively ſallies of wit, no expreſſions of tenderneſs were heard. Sophia, thou wert a beautiful flower, cut off in the bloom, by the cruel hands of a ſpoiler.

I was borne lifeleſs from her dead body. When I recovered, preparations were making for her burial. The reſignation and firmneſs which appeared in Mr Stanley's countenance, cauſed me ſummon all my reſolution.

The coffin was carried out. An immenſe number of people were aſſembled, in order to carry the body to its long home. At the ſight of the coffin, the multitude became ſilent—not a whiſper was heard; the tears rolled in abundance down their cheeks. The proceſſion proceeded ſlowly to the church-yard.

———" the bell
" Of death beat ſlow!——
" It pauſed now, and now with riſing knell
" Flung to the hollow gale its ſullen ſound.
MASON.

The funeral reached the grave, in which was to be depoſited the remains of the unfortunate Sophia. It was an awful period. The body was let down into the grave, which ſeemed anxious to devour ſo much fallen innocence and beauty. The ſound of the earth upon the coffin chilled my heart.

Mr Stanley ſeemed to endure the ſcene with amazing fortitude, It was, however, a momentary fortitude. In eight days after the burial of Sophia, I accompanied her father's corpſe to the ſame church-yard. I witneſſed the friend of my early years, the father of my Sophia, interred by the ſide of his amiable child. I ſometimes viſit their graves. All ſeems peace, unanimity, and love. Seated upon the turfs which cover their cold remains, I wonder at the diſſentions which reign among thoſe, who, in a few years, muſt become cold and ſilent as they; I even breathe a prayer for the reformation of the poor deluded mortal, who murdered my Sophia, and brought her father's gray hairs with ſorrow to the grave.

CUPAR, 6th *Oct.* 1802. JUVENIS.

Poetry.

For the Edinburgh Magazine.

HIBERNIA's WELCOME;

A

POEM.

Addreſſed to Mr RITCHIE*, *of Belfaſt.*

HIGH on a cliff, upon the ſea-beat ſhore,
Hibernia heard the diſtant tempeſt roar;
Her golden lyre upon a rock was hung,
Which with the whiſtling winds more mournful ſung:
Her ſea-green veſt looſe floated in the wind,
Penſive ſhe ſat, upon a rock reclin'd;
Low at her feet was plac'd her pond'rous ſpear,
Of power to ſtrike the tyrant's heart with fear:
'Gainſt it, nor ſhield nor cuiraſs can avail,
Nor can the ſteely ſtrength of ſhining mail.
She mourn'd her ſons unſkill'd in naval arts,
Though bleſs'd by nature with courageous hearts.
Commerce, ſhe call'd, from fartheſt India's land:
The nymph appear'd upon the yellow ſand;
" Go," ſaid the Queen, " to Caledonia bear
" Our mandate; ſwiftly cleave the yielding air;
" Bid her t' inſtruct my ſons to fell the pine,
" To bend the oak, the ſhapeleſs maſs to join;
" From which Britannia ſees her glory riſe,
" Her fame unbounded as the trackleſs ſkies."
Scarce had ſhe ſpoke, impatient of delay,
The nymph her ſandals ſeiz'd and ſtrode away,
Then down the ſteep ſhe plung'd, and roſe on high,
And cut with equal wings the ſtormy ſky;

Gold

* A Ship-builder, who was invited over from *Scotland* by the Merchants at *Belfaſt*.

Gold were her garments, diamond claſps behind
Suſtain'd the veſts that wanton'd in the wind:
Inlaid with pearls the coſtly veſtures ſhine,
And flaming hyacinths and ſapphires join
In chearful radiance; and in temper bland,
Which here congenial meet from every land.
Green were her ſandals, lac'd with oozy weed,
And white her pinions,—like the wind in ſpeed.
When now arriv'd nigh Caledonia's lands,
Array'd in armour bright the Goddeſs ſtands,
Her plumy helm was rough with many a ſcar,
And on her ſhield ſhe bore the marks of war,
Gold was the helm, the flaming creſt on high
Blaz'd, like a meteor, thro' the troubl'd ſky.
High o'er the helm aroſe a ſhady plume,
As when Caucaſean rocks their pines aſſume,
The verdant trees the lofty mountain hide,
He ſhakes the ſounding foreſt on his ſide.
High o'er the creſt a prickly thiſtle tow'rs,
Green were the leaves, and ſilver were the flow'rs;
The golden ſhield keen glittering from afar,
A dreadful omen to her foes in war,
Upon its field a Lion ſpreads his paws,
Shakes his diſtended mane, and opes his jaws.
She ſhook her ſpear, the dread of kings in fight,
The flaming cuiraſs gleam'd a dreadful light.
Her glittering cuiſhes were a mingled maſs
Of gold, of ſilver, and of "mountain-braſs."
The Goddeſs ſpoke, "To what place are you bent?"
She thus replied—"By fair Hibernia ſent,
"To thee, I come, nor hope I come in vain,
"Since I for this have croſs'd the ſtormy main,
"To bid thee teach her ſons each naval art,
"And chooſe ſome chief this knowledge to impart."
The Queen aſſented, and produc'd the man,
And ſhew'd him to the nymph, and thus began:—
"Ingenious RITCHIE! Commerce now may ſmile,
"And ſhew her bleſſings o'er Hibernia's iſle:
"Go, teach her ſons to raiſe the ſhip on high,
"The pointed maſt high towering to the ſky;
"But go, thy ſtay no longer I detain,
"Go, ſeek Ierné o'er the wat'ry plain;
"And then, my ſon, conſult Hibernia's good,
"And teach her ſons to ſtem the rapid flood:
"To brave the ſtorm, deep lowering from afar,
"And fearleſs meet the elemental war."
Swift, as ſhe ſaid, they vaniſh'd from her view,
Unfurl'd the ſails, and o'er the ocean flew;
The active nymph * each hoſtile wind repell'd,
And ſtill with proſp'rous gales the canvas ſwell'd;
Hibernia's rocks now roſe upon the ſight,
And clouds high hovering o'er the mountain's † height,
Whoſe pointed promontories roughly frown,
And, as a buckler, guard th' induſtrious town,
Which dim in miſty ‡ robe, of aſpect grand,
Seems like an exhalation from the ſtrand.
A ſtately tower ‖ defends from every foe,
Around whoſe head the rattling tempeſts blow;
Shut from the ſky, the winds and waves complain,
And vent their fury on the cliffs in vain.
Its mighty walls have felt the ſtroke of war,
And ſtill the ruthleſs wound imprints a ſcar
The ſolid baſe by Fergus firſt was rear'd,
Then firſt its head above the ſea appear'd.
And now the ſhip, by yielding ſand embrac'd,
Recumbent on her oozy bed was plac'd.
Ierné ſaw them from the rocky ſteep,
She ſpoke, her voice reſounded o'er the deep:
"Bleſt Commerce, hail! thy all-enlivening hand,
"Rears the tall veſſel on the barren ſtrand;
"Thy num'rous ports with teeming wealth o'erflow,
"And Science pours her bleſſings here below;
"Thy ample pow'r can join the diſtant lands;
"Thy ſmiles can give us more than life demands;
"Undaunted, tho' old ocean ſcales the ſky,
"Thou, like ſwift Eurus, o'er the ſea doſt fly;
"Thou neither fear'ſt when waves tumultuous roar,
"Nor foaming ſurges laſh the ſounding ſhore;

"High

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* Commerce. † The Cave-hill, near Belfaſt.
‡ All cities have a miſty appearance from the ſea.
‖ Caſtle of Carrickfergus. The Quay of Carrickfergus was built by Mr Ritchie.

" High on the maſt, thou tak'ſt thy danger-
ous ſtand,
" Involv'd in clouds * thou view'ſt the ap-
proaching land;
" Thou join'ſt Golconda's gems with Chili's
gold;
" For thee Potoſi's ore 'midſt fire is roll'd,
" 'Twas thou inſpir'd the bold adven-
t'rer's † mind,
" And made him leave Liguria's ſhores be-
hind.
" Thou ſpread'ſt his ſails, and ſteer'ſt his
rapid way,
" And led him oft where death in ambuſh lay.
" Inſpir'd by thee, the daring COOK aroſe,
" Who ſcorn'd the tropic's heat and polar
ſnows;
" Thro' hills of ice he forc'd his dangerous
way,
" Which chill'd the boldeſt heart with cold
diſmay:
" He Science led, acroſs the ſtormy main,
" And call'd fair Peace to join the ſavage
train.
" Religion breathing bleſſings o'er the land,
" And Plenty laughing on his bounte'ous
hand,
" Drew the fierce ſavage from his deſart wild,
" To till the glebe where ſimple nature ſmil'd.
" But now the ſea ſhall ſoon be cover'd o'er,
" And rapid ſhips deſcend on every ſhore;
" Now by thy care I viſit ev'ry clime,
" While o'er the deep my veſſels fly ſublime.
" Such be thy boaſt, O RITCHIE, thus proceed,
" Let worth protect thee, and let virtue lead.
" Nor doubt ſucceſs will every aid impart,
" While favour'd by the patron of your art,
" Honor'd by all who every worth revere;
" Honour'd by all who praiſe a heart ſincere.
" Go on, while perſeverance marks the road,
" To gather laurels ſtill on worth beſtow'd,
" To claim the trophies virtue beſt can raiſe,
" Who builds on honour piles of laſting
praiſe;
" Which ſpite of Envy's ſelf ſhall ſtill remain,
" Fit theme to grace the poet and his train."

Belfaſt, Aug. 4. 1802. T. R. ROBINSON ‡.

For the Edinburgh Magazine.

SONNET.

WHILE Echo murmurs in her ſea-caves
dim,
Hark! the pure ſpirit of the vernal breeze
Pours the ſoft muſic of his veſper hymn,
Wild-warbling minſtrel of the moonlight
ſeas,
Where Contemplation kneels, a veſtal pale,
At Evening's altar, bright in lunar beams.
Theſe notes Æolian mingling with the
gale,
Wrap the tranced ſoul in warm ſeraphic
dreams.
Ah! while they ſwell in Summer's balmy
wind,
They ſeem the accents of the bleſſed dead,
Floating in air to ſoothe ſome kindred
mind,
Pining in Sorrow's dark oblivious ſhade,
Who loves at eve to haunt the echoing
cave
Where heavenly ſounds ſteal o'er the daſh-
ing wave.

For the Edinburgh Magazine.

LINES

WRITTEN ON LEAVING FORFAR,

AUGUST 31. 1802.

FAREWELL thou ſeat of bliſsful joy,
Thou rival of my native home;
No more beſide your ſtreams I'll lye,
No more upon your mountains roam.

How oft have I, ere morning's ſmile,
With eager ſtep, and ardent eyes,
Climb'd up yon verdant ſloping hill,
And mark'd the morning ſtar ariſe.

How oft have I, at noontide hour,
Far from the giddy tumult borne,
Reclin'd beneath thy ſhady bower,
Beneath thy fragrant, flowering, thorn.

How oft have I, at twilight's hour,
With Contemplation's ſteady eye,
Beheld the ſun 'neath Belmont tower,
And mark'd the red empurpl'd ſky.

But oftener ſtill thy cryſtal ſtream,
Loch-Fithie ‡ have I viewed with joy,
When, on thy breaſt, the ſun's bright beam,
In broken ſpangles, glittered by.

When wandering round thy wood-crown'd
ſhore,
As gentle friendſhip led the way,
How oft did I thy charms explore,
And in thy paths romantic ſtray.

Beneath

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* All lands when firſt ſeen by ſailors appear as a cloud.

† Columbus.

‡ Son of Mr T. Robinſon, of Windermere, an eminent painter, now ſettled at Belfaſt. This boy, who has been diſtinguiſhed by many premiums gained at the Academy of the Rev. Dr Bruce in Belfaſt, where he has his education, is only Nine Years old.

‡ A beautiful loch, about a mile in circumference, the property of Mr Dempſter of Dunnichen, who has erected upon its banks an elegant cottage in the Eaſt-Indian ſtile. The loch itſelf is encircled with a fine ſloping bank, covered with trees of various kinds, and preſents to the eye of a ſtranger as beautiful and romantic a view as his imagination could conceive.

Beneath thy ſpire, of moſs-clad ſtone,
Restennet *, I have heaved the ſigh,
Where Ruin now hath rear'd his throne.
And Beauty's mouldering aſhes lye.

But, ah! no more *Loch-Fitbie*'s ſtream,
Nor old *Restennet*'s rugged tower;
No more the ſun's declining beam
Shall ſoothe me in Misfortune's hour.

Loch-Forfar I'll no longer view,
No longer on its boſom ſail;
The flowers around, refreſh'd with dew,
To me no more their ſweets exhale.

Its flowery plains no more I'll tread,
Nor catch the linnet's tuneful lay;
Its gales no more their ſweets ſhall ſhed
On me when wandering far away.

But, ah! the bittereſt thought of all!
Muſt I thoſe friends for ever fly,
Whoſe ſmiles my happier hours recall,
And tinge my future days with joy?

But why with anguiſh am I pain'd?
I fly not o'er th' Atlantic flood,
Where brothers are by brothers chain'd,
And brothers drink a brother's blood.

To thee I fly, *Edina*, dear!
Where, nurs'd in academic lore,
I've ſpent with Science many a year,
And many a toil for Science bore.

And then to thee, O Sylvan *Jed* †!
My dear, delightful, native vale,
Where rugged Nature rears her head,
And fragrance floats on every gale.

To *Jed!*—O! how the name conveys
Thoſe heartfelt raptures now no more,
When roaming in youth's heedleſs ways
I hailed the ſmiles that manhood wore.

And next I fly to thee, ſweet *Quair*,
Where oft with NICOL ‡ I have ſtray'd;
And free from ſorrow, free from care,
Reclined beneath thy hawthorn's ſhade.

I've liſten'd to his melting lay,
To feeling, virtue ever dear:
And mark'd with him the planet's way,
The beauties of the varying year.

But what tho' there a calm appears,
Unruffled by the howling ſtorm;
Yet there to me Dependence rears
His downcaſt eye, and fettered form.—

—But ſtill, O *Forfar!* I may view
Thy wood-crown'd hills, thy vallies green,
And all my former days renew,
When years of toil have roll'd between.

Farewell, then, ſeat of bliſsful joy,
Thou rival of my native home;
No more beſide your ſtreams I lye,
No more upon your mountains roam.

EDINBURGH, *Geo. Square*, *Oct.* 16. 1802. } *D. B.*

For the Edinburgh Magazine.

THE

LAST SPEECH, CONFESSION, AND DYING WORDS, OF A DEIST.

A *Deiſt*, on his death-bed laid,
Whan he his former life ſurvey'd,
Great ſighs o' black remorſe betray'd;
An' frae his mouth
Broke forth, wi' looks pale an' diſmay'd,
The voice of Truth.

"Whan healthie, vigorous, an' gay,
I caſt each ſerious thought away,
In Vice's paths I lov'd to ſtray
Frae Virtue far;
An' never dream'd to ſee this day
Of grief an' care.

"But tho' I wiſh'd, wi' ſaul unſtable,
Religion's truths might be a fable,
Lang, lang I ſtrave, ere I was able
To ſtill my conſcience;
Which often prov'd a ſturdie rebel,
Againſt ſic nonſenſe.

"An' tho' I ſlighted Reaſon's ways,
Nor lov'd the truths which ſhe diſplays,
Yet nought ava but Reaſon's praiſe
I cou'd endure,
That *Revelation*'s brighter rays
I might obſcure!

"For her ſtrang light too clearly ſhow'd
How faſt I ran in Vice's road;
I therefore hated her an' God,
An' durſtna pauſe;
Tho' tremblin' aft, I, deſperate, trod
O'er broken laws.

"An' *Night's dark votaries*, whom I kend,
Too ſure did their aſſiſtance lend;
Their impious talk did always tend
To my undoin';
An' books, which Infidels had penn'd,
Soon crown'd my ruin.

"O! in the fire, for heaven's ſake, throw
The warks of *Hume*, *Voltaire*, *Rouſſeau!*
An'

---

* Upon a loch of the ſame name, ſtand the ruins of an old priory, which is ſaid to have been a dependency of the monaſtery of Jedburgh, where their charters, &c. were ſecured from the predatory incurſions of the Engliſh borderers. A pretty neat ſteeple and ſpire, together with a part of the priory, ſtill remain in an entire condition, and form the burial place of Mr Dempſter of Dunnichen.

† A beautiful and romantic river, from which the royal burgh of Jedburgh, ſituated upon its banks, derives its name.

‡ The Rev. JAMES NICOL, (an intimate friend of the Author's, and now Miniſter of Traquair,) whoſe various poetical productions, dedicated to virtue and to feeling, have long amuſed and inſtructed the readers of the Edinburgh Magazine.

An' *Pain*'s damn'd rage !—there, let it go!
For to the brink
Of Hell it led me :— drown'd in wo
Juſt now I ſink !

" Aft haunted I the midnight cell,
Whare Vice an' Diſſipation dwell ;
Whare Scepticiſm loves to tell
Her fictions o'er ;
An' Blaſphemy's loud tongue does ſwell
The impious roar !

" Thare, too, the wiſe, the great, the good,
Ridicul'd, in ſpiteful mood ;
An' rail'd at what I never cou'd
Myſelf attain !
For Ignorance is ever loud,
An' ever vain.

" Tho' *ſomething* tauld me I was wrang,
I o' Religion made a ſang !—
Now rous'd-up Conſcience drives her ſtang
My ſaul quite through :—
Ah ! mercy ! what a horrid twang
It gae juſt now !

" My Neibour, wha his Maker fear'd,
I often ridicul'd an' jeer'd,
An' monie crabbit queſtions ſpier'd,
Wi' ſenſeleſs haver ;
How thankfu' I, whan he appear'd
To doubt an' waver !

" But now I'd gi'e the Indies baith,
To be, like him, ſecure frae ſkeath :
He, firm an' calm, reſign'd his breath,
An' went to heaven ;
Whilſt I'm by thee, O Death ! Death ! Death !
To darkneſs driven !

" Religion,—thou much injur'd name,
Thou ſource of happineſs an' fame !
How aft I've loaded thee with blame,
The ſcorner's part ;
An' gloried loudlie in my ſhame,
Wi' fearleſs heart.

" Had I thy counſels ſage obey'd,
Thou hadſt deſcended to my aid,
An' brighten'd up this gloomy ſhade
In which I languiſh !
An' openin' views of heaven diſplay'd
Had ſooth'd my anguiſh !

" But now thou com'ſt in night an' ſtorm,
What terrors round thy lovely form !
My wicked deeds like furies ſcorm,
An' 'gainſt me riſe !
I feel, I feel the *gnawing worm*
That never dies !

" Oh ! had I now my former days,
Nae mair I'd run in Folly's ways,
Nor wiſh to wear the Sceptic's bays !—
Where God's ador'd :
I'd join the general ſong of praiſe
To Nature's Lord !

" An' thou, bleſt Saviour of the world !
Who mercy's banners haſt unfurl'd,
Tho' 'gainſt thee I defiance hurl'd
With impious tongue,
I'd thee embrace, with whom I quarrel'd,
But could not wrong !

" But, ah ! the bright, the precious hour,
When mercy reign'd, is now no more ;
Repentance is beyond my power !
That day of dread
I ſcorn'd, is come ! the fiery ſhower
Hangs o'er my head !

" Sweet Hope ! thou'rt gane for evermair
Nae joy ſhall ever be my ſhare !
A prey to endleſs grief an' care
I groanin' lie !
While hovers o'er me black Deſpair
With glarin eye !

" No language can my horrors tell !
Hark ! heard ye not death's ſolemn knell ?
What black, infernal furies fell
Are now deſcried !—
I ſink !—Damnation ! Devils ! Hell !"——
He ſaid, an' died.

Inverkithen. *J. N.*

Books *and* Pamphlets *published in* London *in September* 1802.

Agriculture.

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Mr Lockhart Muirhead's Travels in the Auſtrian Low Countries, and other parts of the Continent, in 1787 and 1789, are in the preſs.

The Spots of the Sun have been very numerous during the courſe of this month.—According to the theory of Dr Herſchel, therefore, the crop of Wheat muſt be uncommonly plentiful.

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Monthly Regiſter for October 1802.

FOREIGN INTELLIGENCE.

EAST INDIES.

The following account is given of the Ceſſion of OUDE, *to the East India Company, in a letter from India. This important Subject will occupy the attention of Parliament early next Seſſion.*

Lucknow, Dec. 1801.

"THE grand buſineſs of Oude has at length been ſettled. An immenſe country has been ceded in perpetuity to the Company. Its revenues at preſent amount only to one million and a half ſterling; but I have not a doubt that it is capable of yielding four millions. It has been in a ſtate of decline for many years paſt; and had it been allowed to continue a part of the Nabob's poſſeſſions, it would in a ſhort time have been unequal to the payment of the troops requiſite for its defence. It is a country abounding in the moſt valuable and uſeful products—indigo, ſugar, cotton, &c. and a vaſt variety of drugs. With reſpect to the richneſs of its trade, we are ſtill in the dark. The country is at preſent in a dreadful ſtate. There is but a ſmall proportion of it cultivated, and trade is diſcouraged by the moſt wanton acts of oppreſſion. It appears to want inhabitants more than it really does; and the reaſon is, that the weakneſs of the Nabob's government produced a ſcene of anarchy. Men of low origin, and as little power, gradually roſe, until they became in a manner independent. To ſupport that ſtate, they found it neceſſary to keep always vaſt numbers of men, ſimilar to the old feudal ſyſtem in our own country.—One third of the inhabitants I ſuppoſe now bear arms. When a well-regulated and vigorous Government aſſumes the management of the country, theſe upſtart Chiefs will be immediately reduced, and their numerous followers muſt give up their arms. By birth they are huſbandmen, and they will now turn their "ſwords into ploughſhares."

"A ſubordinate government is intruſted with the management of this new kingdom.—Mr Welleſley preſides, and is ſtiled Lieutenant-Governor. There are three other gentlemen joined with him. They differ, in name only, from Counſellors; they are called Commiſſioners. It appears to me to be the intention of his Lordſhip to ereſt this into a Preſidency, like to Madras or Bombay; and in doing ſo he does right;—for it is hardly poſſible that the Revenue Board of Calcutta can ſuperintend a territory, extending from the ſource of the Ganges to the Ocean.

"The Government of the late Nabob of Oude, was diſgraceful to the Britiſh

tiſh nation, who poſſeſs over this man an abſolute controul. We were ſaid to be the rulers. He never was thought of. It is we who appointed the Aumils, or Governors of Provinces,—wretches without principle, over whom no controul was exercised, who plunder the unfortunate inhabitants, and depopulate and lay waſte the country. In my neighbourhood, I have known one of theſe villains, in his morning ride, burn a dozen of villages, all of which had paid what they engaged to pay, and had been robbed of what little they had a right to call their own. This was done with a view to intimidate others into a compliance with the Aumil's exorbitant demands—though many of them had the means of defending themſelves. I ſay, it is we who do all this, becauſe we have the power, and do not exerciſe it, to protect the inhabitants, and to prevent the Nabob from purſuing a line of conduct, which is diſgraceful even to thoſe who have any connection with him. It is the worſt regulated country in India. Paſſing from it into the Mahratta territory, it is unneceſſary to aſk where the boundary is; the rich cultivated plains on the one ſide, and the extent of waſte on the other, mark it too decidedly. The population and proſperity of a village is judged of by the number of ploughs belonging to it. I reſided in one, which had then 114 ploughs; I paſſed through it the other day, and obſerved moſt of the houſes unroofed, I had the curioſity to ſtop, and inquire the cauſe of it. I found it could now boaſt of only ten ploughs. It had paſſed into the hands of an Aumil. A circumſtance of this kind excites no aſtoniſhment in the minds of thoſe who have unfortunately been farmers in the Nabob's country. It occurs every day.

"I now write from the tomb of that mighty Monarch, and admired Legiſlator, Ackbar. I went this morning to viſit a grand edifice, once his place of reſidence. I am unable to deſcribe its magnificence. I found it now affording ſhelter to cow-herds and their flocks. His deſcendant, the Great Mogul, is a priſoner. A ruffian's hand tore out his eyes. He is naked and ſtarving, and is in the hands of Frenchmen of the loweſt origin, who have riſen to the higheſt pinnacle of power in the ſervice of the Mahrattas! At Agra, whither I go every day, I ſee people born to fill the higheſt ſituations under the Monarch, now in indigence, and forgotten, dragging on a miſerable exiſtence. Again I ſee parading, with all the vain pomp of Eaſtern magnificence, wretches taken from the dregs of ſociety, and poſſeſſing a power delegated to them, which leaves at their mercy the richeſt country in the world, and the lives and properties of its unfortunate inhabitants—Who will ſay, that the alteration of treaties, which will remove ſuch evils, would be blameable? There is not in India a man, at all verſant in its politics, who did not think that the BritiſhGovernmentoughttoſtepforward, and take poſſeſſion of the country. This great meaſure being now accompliſhed, the country will be civilized and cultivated, and the people rendered happy under the protection of the Britiſh Government."

AMERICA.

The following are the lateſt communications from America:

"*Board of Health, Philadelphia, Aug.* 18. 1802.

"The Phyſicians report a woman taken ſick on the 13th inſt. in Callowell-ſtreet, and a man in North Second-ſtreet; no reports from the Northern Liberty, Southwark, or Moyamenſing Aſſociations. City Hoſpital, admitted none—died none—diſcharged none—remaining nine, two of whom are dangerouſly ill.

"By order of the Board,

"*C. Commegys*, Preſident."

"*Health Office, Portsmouth, Aug.* 14.

"Since our report of the 7th inſt. we have to obſerve, that Mrs Muchimore, who ſickened on the 4th, died on the 7th; Mr Seawards ſickened on the 5th, and died on the 11th; S. Melcher ſickened on the 9th, and is now dangerouſly ill. Thurſday afternoon and evening, the rain fell in torrents; the weather is remarkably cool.

"*E. Law, L. Spalding.*"

"*Health Office, Baltimore, Aug.* 16.

"Since the laſt report of the Board of Health, only three caſes of malignant fever have been reported by the phyſicians, two of whom are dead, and the third is conſidered out of danger. They have alſo the happineſs to ſtate, that not one

one of the ſick mentioned in their report of the 9th inſt. which were twelve in number, have ſince died:—ſeveral of them are now well, and the reſt are faſt recovering. In conſequence of the diſeaſe betraying no contagious quality, and being very limited in its operation, the Board have conceived themſelves authoriſed to emit bills of Health as uſual. The interments in this city and precincts, during the laſt week, were five adults, and eleven children.

"By Order of the Board.

"*A. Alexander*, Preſident."

New-York continued healthy.

North Carolina.—Several Caſes of the yellow fever have occurred in Eliſabeth city. Eight perſons had died there in ten days. The fever is ſtated to have been introduced there by a veſſel from Cape François. For ſome days previous to the 15th Auguſt, no new caſe had been announced.

SWITZERLAND.

BERNE, *Sept.* 21.

"On the 18th, at eight in the evening, M. D. Watteville entered this place, wearing the red and black cockade.—He immediately waited upon M. Dolder; when the following capitulation was agreed upon.

I. There ſhall be a ſuſpenſion of arms for 24 hours.

II. During that interval, the *soi-disant* Government and all the troops ſhall evacuate the town. The Berneſe army undertakes to procure the horſes neceſſary to tranſport the *soi-disant* Government as far as Lauſanne.

"This Convention was concluded after a long and bloody action, which took place under the walls of Berne. The army, commanded by M. M. Watteville, D'Erlach, and Effinguer, was compoſed of the peaſants of Argovia, of the Canton of Soleure, of the Oberland, of the Petit Lac, of Niddau and Arberg. Dolder's troops repaired to the ramparts. They fired grape ſhot on the peaſants, who in return, threw ſome balls into the town, which only injured the Hotel de Ville. M. Effinguer had previouſly entered with a flag of truce, with a cover over his eyes, but being unable to ſucceed in the negociation, the attack re-commenced. It was only after a warm action at one of the gates of the town, that the uſurpers propoſed to capitulate. The whole Pays de Vaud is in a ſtate of fermentation.

"The Bear has every where been reeſtabliſhed as well as the Berneſe Colours. Fribourg ſurrendered to the peaſants who came to beſiege it. Soleure on the 17th did the ſame.—In a ſhort time all Switzerland, except the Pays de Vaud, will be again placed under its ancient laws. The two demi-brigades to be ſent by Bonaparte, are to come from Italy, and cannot arrive before 15 days. It is hoped that in that time every thing will be ſettled, and that the French Government will not attempt to replace Switzerland under an influence which it has deſtroyed with ſo much vigour and under a dependence which it abhors.

"Gen. Aufdermaur returned to this quarter the day before yeſterday from Berthoud, whence he brought 500 Priſoners, part of the Garriſon of Lucerne. Yeſterday the Deputies from the Leſſer Cantons arrived: they have ſince ratified the ſcheme for levying 20,000 men, as propoſed by the Central Committee at Schwitz. Theſe troops are to be commanded by Gen. Backman.—They have alſo agreed to make a common cauſe againſt the Helvetic Government. The Proviſional Diet eſtabliſhed at Schwitz is engaged in forming neceſſary and immediate regulations."

LAUSANNE, *Sept.* 29.

"During the night, between the 25th and 26th, the Helvetic General in Chief received a diſpatch from the inſurgent commander, acquainting him that the ſuſpenſion of arms had ceaſed. At ſix in the morning Fribourg was attacked. After an hour's cannonade, the commandant was ſummonded to ſurrender. He anſwered he could not treat with thoſe who had manifeſted their ill faith, in violating the capitulation of Berne, and diſarming the Helvetic Troops.—The cannonade then began anew, and continued about an hour, when a ſecond parley took place, but which produced a ſimilar anſwer from the beſieged. The cannonade then continued briſkly until evening, but without the deſired effect. The attack was renewed with increaſed vigour, on the morning of the 27th, when, at length, the Commandant was under the neceſſity of capitulating. Immediately after poſſeſſing themſelves of Fribourg, the Inſurgents proceeded towards the Canton de Vaud, the only one which remains faithful

ful to the Helvetic Government." The Confederate Generals have addreſſed the following Proclamation to the inhabitants of the Pays de Vaud:

"We underſtand that the ſoi-diſant Helvetic Government have adopted the moſt tyrannical meaſures, with a view of raiſing the whole Pays de Vaud againſt us. In entering your Territory we come but to fulfil thoſe engagements which we have already made, and promiſe to wage no war but againſt that miſcalled Government. We come to you as Friends, and not in the ſmalleſt degree to influence your choice reſpecting a Conſtitution, and our intention is to retire, as ſoon as, with the Divine permiſſion, we accompliſh the end we have in view. Entertain no fears; be not alarmed.—Public tranquillity, ſo far from being interrupted by our preſence, will be durably eſtabliſhed by our ſucceſs. We have iſſued the ſtricteſt orders for the due obſervance of diſcipline, and that no individual whatever be moleſted. Every well-founded complaint made to us ſhall be redreſſed. Such, dear Compatriots, are the intentions with which we enter your territory.—Rely upon our loyalty and forbearance; in like manner, we ſhall depend upon your amicable diſpoſitions, and above all, truſt to Providence for the final triumph of our juſt and legitimate cauſe.

"Dated at Head-quarters at Fribourg, Sept. 27, 1802, the Commanders in Chief of the Troops of the Swiſs Cantons.

"D. AUFDERMAUR.
"E. de WATTERVILLE."

Two columns of peaſants, one commanded by the Ex-Prefect Guenhard, have entered Lucerne, and reſtored the ancient Government. In the midſt of the troubles to which the greater part of the Cantons are a prey, Targovia remains tranquil and faithful to the Conſtitution it has accepted.

THE SWISS CHIEF.

As the affairs of the Swiſs Cantons are becoming every day more ſerious, it will not be unintereſting to the Public, to be better acquainted with the character of the perſon who is the leader of thoſe brave men who are now endeavouring to recover their liberties, and to free Switzerland from abject dependence on a Foreign Power.

Aloys Reding, the valiant Chief of the Independent Cantons, ſtudied the art of war in the ſervice of Spain, in which he attained the rank of Colonel. A ſhort time previous to the Revolution, he had retired into the ſolitary vallies of his native country, and devoted his leiſure to friendſhip, to the Muſes, and to the cultivation of his lands. He had long wiſhed for an amelioration of the fœderal ſyſtem, and that his country ſhould enjoy uſeful and true Liberty; but his heart revolted at the idea of a Revolution effected by a Foreign Power, and at the ſtill more abhorrent idea of ſeeing his country fall under the dominion of France.

Such are the motives which induced him to reſume the ſword, and to ſhew himſelf worthy of the Helvetian name, and of his brave anceſtors. The loſs of a young wife, whom he tenderly loved, had left a profound melancholy on his mind, which made him perhaps the more eager to ſeek the perils of battle. Wary, loyal, brave, attached to his country, and poſſeſſing great coolneſs in proſperity as well as in adverſity, he became, in a ſhort time, the favourite and the hope of the people.

From the bravery and ſkill with which Aloys Reding defended his country, when the French firſt invaded Switzerland, we may judge what he is now capable of performing ſhould they return. With a few hundred men he repeatedly routed a whole army; and was obliged at laſt to yield to terms only by the treachery of Prieſts, and a conſtant diminution of his numbers. Like Leonidas of old, waiting a certain and glorious end at the paſs of Thermopyle, ſuch was Reding at the head of his troops on the famous heights of Morgarten. Upon this occaſion he made the following remarkable ſpeech to his ſoldiers, of which the authenticity is conſidered unqueſtionable:—

"Brave Comrades, beloved Fellow-Citizens!—The deciſive moment is now arrived. Surrounded by enemies, and deſerted by our friends, it only remains to know if we will courageouſly imitate the example formerly ſet by our anceſtors at Morgarten. An almoſt certain death awaits us. If any one fears it, let him retire; we will not reproach him. Let us not impoſe upon each other at this ſolemn hour. I would rather have a hundred men on whom I could depend, than five hundred who, by flight might occaſion confuſion, and, by a perfidious retreat, immolate the brave men who would ſtill defend themſelves. As to myſelf, I promiſe not to abandon you even in the greateſt danger. Death and no Retreat. If you participate my reſolution, let two men come out of your ranks, and ſwear to me in your name that you will be faithful to your promiſes."

The Soldiers, leaning upon their arms, liſtened

liſtened in ſilence, and with a religious awe, to the words of their Chief; tears dropped down the cheeks of thoſe Manly Warriors; and when Reding had done ſpeaking, a thouſand voices exclaimed, "We will partake your lot! we will never abandon you!" Then two men came out of each rank and gave their hands to Reding, in token of fidelity in life and death. This treaty of alliance between the Chief and his ſoldiers was ſworn in open air, and in the face of Heaven: it bears marks of Patriarchal manners, worthy of the golden age.

FRANCE.

IMPORTANT PROCLAMATION.

PARIS, *Oct.* 2. 1802.

Bonaparte, Firſt Conſul of the French Republic, Preſident of the Italian Republic, to the Eighteen Cantons of the Helvetic Republic.

"*St. Cloud, Sept.* 30. 1802.

"*Inhabitants of Helvetia!*

"You have offered for two years paſt an afflicting ſpectacle. Oppoſite Factions have ſucceſſively attained power, and have ſtigmatized their ſhort-lived Empire by a ſyſtem of partiality, which diſplayed their weakneſs and want of ability.

"In the courſe of the year 1801-2, your Government deſired that the ſmall number of French Troops which were then in Helvetia ſhould be withdrawn. The French Government eagerly ſeized the opportunity of honouring your Independence; but ſoon after different parties agitated you with new fury, and the blood of the Swiſs was ſhed by the hands of Swiſs.

"You have diſputed for three years without coming to any agreement; and if you are left longer to yourſelves, you will waſte three years more, and ſtill without agreeing. Your Hiſtory beſides, proves that your inteſtine wars have never been terminated except by the efficacious intervention of France.

"It is true, that I had determined not to intermeddle in your affairs. I have conſtantly ſeen your different Governments aſk advice of me, and not follow it; and ſometimes abuſe my name, as it ſuited their intereſts and their paſſions.

"But as I neither can nor ought to remain inſenſible to the misfortunes to which you are a prey, I recall my reſolution—I will be the Mediator of your differences, and my mediation ſhall be efficacious, as becomes the Great Nation in whoſe name I ſpeak.

"Five days after the notification of the preſent Proclamation, the Senate ſhall aſſemble at Berne. Every Magiſtrature formed at Berne ſince the Capitulation, ſhall be diſſolved, and ſhall ceaſe to aſſemble, or exerciſe any authority. The Prefects ſhall return to their poſts.—All the Authorities which have been formed ſhall ceaſe to aſſemble. The Armed Aſſemblies ſhall diſperſe. The firſt and ſecond Helvetic demi-brigades ſhall form the Garriſon of Berne. Thoſe troops alone, which have been on the eſtabliſhment for more than ſix months, ſhall remain under arms.

"Laſtly, all the individuals compoſing the Belligerent Armies, and who are now under Arms, ſhall depoſit their Arms at the Municipality of their native Communes.

"The Senate ſhall ſend three Deputies to Paris; each Canton may alſo ſend Deputies.

"All thoſe Citizens who during three years paſt have been Landammans or Senators, or have ſucceſſively occupied offices in the Central Authority, may repair to Paris, to give information as to the means of reſtoring union and tranquillity, and conciliating all Parties.

"For my part, I am intitled to expect that no Town or Commune, or Body of Men, will do any thing contrary to the diſpoſitions I have made.

"Inhabitants of Helvetia! let your hopes revive. Your Country is on the brink of a precipice: it will be immediately withdrawn from it: all good men will ſecond this generous proſpect. But if, what I cannot imagine, there is amongſt you a great number of individuals who have too little virtue to ſacrifice their paſſions and their prejudices to the love of their Country; then, People of Helvetia, you have much degenerated from your Fathers!

"Is there any man of ſenſe, who does not ſee that the mediation which I have charged myſelf with, is for Helvetia a Bleſſing conferred by that Providence who, in the midſt of ſo many overthrows and ſhocks, has always preſerved the Exiſtence and the Independence of your Nation, and that this mediation is the only means which remains of ſaving both?

"For it is at length time you ſhould conſider, that if the patriotiſm and the union of your Anceſtors founded your Republic, the evil ſpirit of your Factions, if it is continued, will infallibly deſtroy it; and it will be afflicting to think, that at an epoch when ſo many New Republics have been eſtabliſhed, one of the moſt ancient ſhould be deſtroyed.

(Signed) "BONAPARTE."

LONDON, *Sept.* 24.

ROYAL REVIEW.

At nine o'clock yeſterday morning, his Majeſty ſet off from Kew Palace to Aſhford, where he arrived at ten, and reviewed the

the Scots Greys. He was met on the ground by the Prince of Wales and the Duke of York, who came from Oatlands. The Duke of Cumberland and many perſons of diſtinction were alſo preſent. At a quarter paſt nine o'clock, this renowned corps, in number 500, entered the ground. A finer ſet of men we have never ſeen. Their horſes were well matched and beautiful. About 100 of the 11th Light Dragoons kept the ground. The crowd of faſhionable company that attended was uncommonly numerous. At a quarter paſt ten his Majeſty entered the ground on horſeback, accompanied by General Garth, and eſcorted by a party of the 11th Light Horſe. The King was received by his Royal Highneſs the Prince of Wales, the Dukes of York and Cumberland, and Lord Cathcart. Colonel Borhwell gave the word of command. His Majeſty, with much condeſcenſion, returned the ſalute, and expreſſed himſelf highly ſatisfied with the dexterous manner in which the various evolutions were performed. The Prince of Wales was on the right of the field, in company with ſome Officers. His Majeſty rode a ſmall brown horſe, and looked uncommonly well. The Duke of York rode a grey horſe. The Sword exerciſe laſted nearly an hour, and gave univerſal ſatisfaction. His Majeſty returned the Corps his thanks on the occaſion. The preciſion and activity diſplayed on this occaſion prove the excellent diſcipline of the Scots Greys, whoſe courage and capacity have often diſtinguiſhed them in glorious conteſts againſt the enemies of their country. With very few exceptions indeed, they are all natives of Scotland, and talk the broad dialect peculiar to the place of their birth. An anecdote, highly honourable to their proweſs, ought not to be omitted on the preſent occaſion. They were the favourite regiment of George II. who often took great pleaſure in demonſtrating his partiality to a corps which had rendered his Family eſſential ſervices. When once reviewing them in Hyde-Park, before a French Field-Marſhal, and a Prince of the Houſe of Bourbon, his Majeſty obſerved to the Stranger—"Did your Royal Highneſs ever ſee a finer Corps?"—"They are a very fine Corps indeed; but I think inferior to the Gens d'Armes—Did your Majeſty ever ſee them?" The King, ſomewhat nettled at the abrupt and unexpected queſtion, replied, in alluſion to an atchievement of the Scots Greys, who had once defeated and driven the Gens d'Armes into the Danube—"No, (ſaid his Majeſty) but my Scots Greys have ſeen them!"

From the London Papers, Sept. 28.

FIRES.—Laſt night, about eleven o'clock, a fire broke out at the New Aſſembly Rooms, building behind Ruſſel Square, and near Somers Town. They formed a noble pile of buildings. It was paſt twelve before water was procured; and by this time the whole pile of buildings was conſumed, the roof having fallen in. The walls only are left ſtanding. The workmen were ordered to work by candle light, and it is ſuppoſed that the fire was occaſioned by a candle left near ſome ſhavings.

Fire in Store Street.—Yeſterday morning a fire broke out in the premiſſes of Meſſrs Combe and Shum, in Store-ſtreet, which were appropriated to the keeping Hops and Beer after it had been brewed. The engines, in conſequence of the ſcarcity of water, were obliged to be ſupplied with beer. In about three quarters of an hour the immenſe roof of the premiſſes fell with a proſigious craſh, involving in its fall the ſide wall that was parallel to Tottenham-Court-road. At this moment the conflagration became general, and preſented an awful and ſublime ſpectacle. The immenſe ſtore-vat in the interior of the building, which was capable of holding 2000 hogſheads of porter, next became the victim of the flames, and having taken fire at the upper part, a circular blaze enſued, which burnt rapidly for ſeveral feet, until it reached the beer, by which it was extinguiſhed. The damage ſuſtained is calculated from 30 to 40,000l. which muſt ultimately fall upon the Inſurance Offices, as we underſtand the premiſſes were inſured in different Offices to the amount of 60,000l.

Laſt week a dreadful fire broke out on the premiſſes of Mr Burbidge, at Hollyfields, near Feckſenhum, Worceſterſhire, which deſtroyed ſeveral corn and hay ricks, a barn full of grain and other out-buildings. This unfortunate accident was occaſioned by the heating of one of the hay-ricks, which being opened burſt into a flame, and cauſed ſo tremendous a blaze as to defy every effort to extinguiſh it.

Three farm-houſes, with a large quantity of grain, &c. and ſix cottages, were laſt week conſumed at Aconbury, Huntingdonſhire, in conſequence of the careleſſneſs of a girl, in having thrown ſome ſtraw on the fire with a view of boiling a pot, and leaving ſome ſtraw near it, to which the flames communicated, and in a few minutes involved in deſtruction uninſured property to the amount of two thouſand pounds.

Oct. 4.—As Mr John Wheeler, of Calne, was returning from London in his gig, accompanied by Mr J. Singers, of Beckington, one of the firſt afternoon Bath coaches advancing furiouſly behind them, they made way; but on the inſtant of coming up with them, the coachman wantonly flapping his whip, and the guard unneceſſarily ſounding his

his horn (as there was nothing in their way,) the horſe took fright; Mr Wheeler jumped out and broke his leg; Mr S. remaining in the chair, with one of the ſhafts broken, till by getting hold of the reins he pulled the horſe againſt a high bank, when he was thrown out to a great diſtance and much bruiſed. The coachman ſtill drove on, though in view of the perilous ſituation of theſe gentlemen, apparently careleſs of the conſequences, and on his juſt ſtopping at the Magpies, at Hounſlow Heath, unfeelingly remarked that there was a fellow that had broken his leg juſt behind.—Mr Wheeler was carried to the Magpies public-houſe, when ſurgical aſſiſtance was procured; but a mortification enſuing, it occaſioned his death on the Friday following. Mr S. is much recovered, and is on a fair way to do well.

DARING ROBBERY.

Saturday, Oct. 16.—This evening about 6 o'clock, a well-dreſſed man went into the ſhop of Meſſrs Barnard and North, ſilverſmiths, in Lombard-ſtreet, directly oppoſite to White-Hart court. Mr Barnard was ſtanding behind the counter, when the man made directly up to him, and preſenting a piſtol to his head, demanded his money. Mr Barnard though greatly alarmed, aſked him the meaning of his criminal conduct. On which the villain replied, he would have no trifling; money he wanted, and money he would have. Mr Barnard ſaid, he had no money to give, and would not be robbed, at the ſame time he ſprung forward to ſeize the thief, on which the villain fired the piſtol, and ran out of the ſhop. Fortunately the bullet miſſed Mr Barnard, and buried itſelf in the wainſcot. A hue and cry was immediately raiſed; he was purſued and taken in St. Clement's-lane, the piſtol ſtill in his hand. On being ſeized, he attempted to draw another piſtol from his pocket; but being ſuddenly pinioned by the mob who ſurrounded him, it went off in his pocket, doing no harm. He then pulled out a knife, and would have deſtroyed himſelf, or any one about him, had he not been completely overpowered by the perſons who held him. Before he could be got to the Poultry-Compter, his dreſs was completely torn from his body, his efforts to get away being ſo violent. When taken into the priſon, he affected madneſs ſo well, that the keeper was obliged to put a ſtrait waiſtcot on him to keep him from doing himſelf harm.

He turns out to be a Frenchman.—A Catholic Prieſt, who attends him, has prevailed upon him to take ſuch nouriſhment as was offered him. He confeſſed having, to conceal his name, deſtroyed his paſſport before he committed this daring attempt, and pretended to be an Italian. On Thurſday (the 21.) the priſoner, was again brought before the Lord Mayor. He appeared to be in extreme dejection, ſcarcely raiſing his head to look or ſpeak. It was mentioned to him, that the Lord Mayor on Wedneſday received a letter from him, intimating, "that he was willing to abide, without violence on his life, the ſentence of the law; that he deſired not to live, but wiſhed his condemnation and puniſhment to be immediate." His Lordſhip ſaid, that it was not poſſible to anticipate, in this Country, the order of the law; that he would, at trial, have every fit opportunity of making his defence; that a Jury of 12 men would decide on the evidence of his guilt; that of theſe, one half would be Engliſhmen, one half Foreigners. In the letter ſent to the Lord Mayor, he retracts his firſt reſolution to periſh by abſtinence from food. He ſignifies that he has yielded this to the perſuaſion of the Eccleſiaſtic who attends him. He intreats to be excuſed from the future viſits of any but this Gentleman, his Confeſſor. He adds, that he is ready to die; that he fears not death, but dreads leſt he ſhould be known to the infamy of his family. He expreſſes his impatience for ſpeedy execution, and ſtill declines to write or utter his name.

Saturday, Oct. 23.

A very curious circumſtance occurred yeſterday, at the Weſtminſter Seſſions, in the trial of Mary Perry, a Scots woman, found guilty of ſtealing a ſhawl. She was aſked how often ſhe had been before convicted? The Court ſeemed to think very often, but ſhe would not tell. She begged for mercy, and ſaid ſhe would return to Glaſgow if permitted. When her ſentence (which was tranſportation for ſeven years) was pronounced, ſhe burſt into tears, and a few ſeconds after flew into a violent rage, abuſing the Court, and ſaying they were a ſet of ſcoundrels; that ſhe had been better uſed at Glaſgow; that Mainwaring (the Chairman) was a raſcal, and "Burdett for ever."—Mr Mainwaring laughed very heartily at her abuſe, which was heightened by the Scots brogue.

IRELAND.

"The greateſt attention is now paying not only to the Fiſheries, but alſo to the Agriculture of this kingdom, Farming Societies for improving the Breed of Cattle, Sheep, and Pigs, are eſtabliſhed both in the South and North of Ireland, on extenſive ſcales, and the principal Noblemen, Gentlemen, and Farmers, are actively employed in proſecuting thoſe grand ſchemes of National Induſtry, and Proſperity.

"Barracks are now erecting at Cork on an extenſive ſcale. The ſite choſen for this purpoſe is on an elevated piece of ground near

near the new bridge, perfectly commanding the city, and the plan connects very extenſive accommodation with a fortified poſition, it being intended to erect a ſtrong battery, inſulated by a wet foſſe, and the communication with the garriſon by a draw-bridge.

" Major-General Sir Charles Roſs, Bart. has arrived at Belfaſt, to ſucceed General Hart, who returns to his head-quarters at London-derry. We underſtand that the town of Belfaſt is in future to be included in the diſtrict of Sir Charles Roſs.

" *October* 12. Joſeph Sargent, Eſq. Mayor of Limerick, committed to the city gaol of that place, John Jones ſurgeon, and Samuel Wallis, ſecond mate of the ſchooner, Goodrich, which put into that river, bound from Demarara to Liverpool. They are charged on oath with having, on the 5th inſt. beat and abuſed John Redmond, the carpenter, in ſo cruel a manner that he died on the morning of the 7th inſt. The Coroner's Inqueſt brought in a verdict of " Wilful Murder againſt ſaid Jones and Wallis."

SCOTLAND.

CIRCUIT INTELLIGENCE.

Jedburgh, Sept. 22.

" This day the Circuit Court of Juſticiary was opened by the Right Hon. Lord Cullen.—Peter France, Exciſe-Officer, was tried for the wilful murder of James Broomfield, carter in Greenlaw, by ſhooting him with a piſtol, on the 25th of June laſt. The deceaſed, with his ſon and two other perſons went to North Sunderland with three carts, from whence they returned on the 25th of June with a cargo of ſmuggled gin, which was covered with coals for concealing it. On their return they paſſed through Coldſtream, where old Broomfield (the deceaſed) halted, leaving the carts to go on, being apprehenſive of meeting with France, to whom he was well known. France, in the mean time, with Vallantine, another officer, having received information of the adventure, ſtopped and ſeized the carts at the back of Hirſel-law. The deceaſed ſoon after came up, and appearing determined to recover the ſeizure, a ſcuffle enſued, in which both old and young Broomfield were knocked down. The former recovering himſelf, perſiſted in his intention of effecting a reſcue, and following the officers with a piſtol in his hand, threatened to ſhoot, although repeatedly warned of his danger, and intreated by his own ſon to deſiſt. At length France fired, and Broomfield fell, and ſoon after expired. Of the witneſſes for the proſecution, ſome ſwore they neither ſaw nor heard that Broomfield had a piſtol or any offenſive weapon, others were uncertain whether he had or not; but Vallantine poſitively ſwore that he had a piſtol, which appeared to be about 8 inches long in the barrel, with which he followed the officers, threatening to ſhoot them, and declared his belief, that unleſs they had given up the goods, or had recourſe to meaſures of extreme oppoſition, their lives would have been in imminent danger. Several witneſſes gave the Priſoner an excellent character, as a man of temper, caution, and humanity.

" The proof being cloſed, the Jury were ably addreſſed by Mr M'Conochie, Advocate Depute, on the part of the Crown, and by the Hon. Henry Erſkine, on the part of the priſoner. After which Lord Cullen ſummed up the evidence with his uſual impartiality.—The Jury returned a verdict, unanimouſly finding the priſoner *Not Guilty*.

" *Lord Cullen*—" Your verdict, Gentlemen, is preciſely that which I ſhould have expected from perſons of your candour and judgment. It has my entire approbation."

" The priſoner was then acquitted, and diſmiſſed *ſimpliciter* from the bar.

" Counſel for the Crown, Allan M'Conochie, Eſq. Advocate Depute. For the priſoner, the Hon. Henry Erſkine, and James L'Amy, Eſq."

Inverneſs, Sept. 21.

" The Circuit Court of Juſticiary was opened here on Friday laſt, by the Right Hon. Lord Juſtice Clerk and Lord Methven.—John Fraſer, blackſmith, in Inverneſs, was accuſed of houſe-breaking and theft. The Jury found the libel againſt him not proven, and he was acquitted and diſmiſſed from the bar.—R. Melvill and James Millar, merchants in Ullapool, and Alexander Mackenzie, cooper there, were accuſed of obſtructing, aſſaulting, and deforcing Revenue Officers in the execution of their duty. The quarrel aroſe about landing two barrels of Tallow from a ſhip that was wrecked off the Iſle of Martin. A proof of exculpation was led by the Priſoners, in the courſe of which Meſſrs Melvill and Millar eſtabliſhed the utmoſt reſpectability of character, and proved that, to the exertions of Mr Melvill, the riſe and proſperity of the flouriſhing village of Ullapool has been chiefly owing. The Court were of opinion, that no criminal act had been brought home to any of the Priſoners, except Mackenzie, whoſe guilt, however, reſted upon the evidence of a ſingle witneſs. After a trial of twelve hours, the Jury returned a verdict, finding, by a plurality of voices, Melvill guilty art and part in obſtructing Officers of the revenue in their duty; unanimouſly finding Millar guilty of the ſame offence, and the libel againſt Mackenzie not proven. The verdict was accompanied

companied by a letter from the Jury to the Court, recommending the infliction of as ſlight a puniſhment as could be admitted of. The Court, taking this recommendation into conſideration, and having ſtrongly expreſſed their opinion that the whole affray was owing to the intemperate act on the part of the Cuſtom-houſe Officers, in making a ſeizure under circumſtances that ought to have obtained an exemption, pronounced a ſentence, fining Meſſrs Melvill and Miller in the ſum of 300 merks Scots each, and diſmiſſing Mackenzie from the bar.—Andrew Walker accuſed of horſe-ſtealing, petitioned for baniſhment, to which the Advocate Depute having conſented, he was baniſhed Scotland for life.—William Henderſon, grieve at Sandyſide, James Sinclair, tenant at Semſter, John Gunn, tenant in Kildonan, were accuſed of theft; and Anne Anderſon of child-murder. The Advocate Depute, owing to the abſence of ſome material witneſſes, and other circumſtances, moved the Court to deſert the diet againſt the Priſoners, *pro loco et tempore*, which was done accordingly.—Janet Davidſon, wife of Edward Dogherty, travelling packman, accuſed of theft, was found guilty, ſentenced to one month's impriſonment in the tolbooth of Inverneſs, and thereafter baniſhed from Scotland for ſeven years.

"This finiſhes the Autumn Circuit."

EDINBURGH.

MAGISTRATES OF EDINBURGH.

Oct. 5. The Magiſtrates and Council of the City of Edinburgh went in proceſſion to the High Church, when an excellent diſcourſe was preached by the Rev. Dr Thomſon, one of the Miniſters of this city. After Divine Service, they returned to the Council Chamber to elect the Magiſtrates for the enſuing year, when the following Gentlemen were elected:

The Right Hon. NEIL M'VICAR, LORD PROVOST.

PETER HILL, Eſq.
ARCHD. MENZIES, Eſq.
JOHN MUIR, Eſq.
JOHN WALKER, Eſq.
} Magiſtrates.

Thomas Henderſon, Eſq. Dean of Guild.
James Carfrae, Eſq. Treaſurer.

WILLIAM FETTES, Eſq. Old Provoſt.

Archibald Gilchriſt, Eſq.
Archibald Campbell, Eſq.
Richard Bannatyne, Eſq.
William Tennant, Eſq.
} Old Bailies.

James Jackſon, Eſq. Old Dean of Guild.
Archibald Mackinlay, Old Treaſurer and College Treaſurer.
Mr William Rankine, Convener,

Meſſ. Robert Norrie,
John Thin,
John Yule,
Peter Pridie,
Adam Brooks,
} Ordinary Council Deacons.

John Bennet,
John Simſon,
Arch. Stewart,
Robert Cox,
Thomas Smith,
Peter Mellis,
William Roſs,
Wm. Raeburn,
} Extraordinary Council Deacons.

Wm. Calder,
George White,
John Turnbull,
} Merchant Counſellors.

James Law,
John Paterſon,
} Trades Counſellors.

Mr William Calder, Captain of Orange Colours.
Archibald Campbell, Eſq. Admiral of Leith.
Richard Bannatyne, Eſq. Baron Bailie of Canongate and Calton.
William Tennant, Eſq. Baron Bailie of Eaſter and Weſter Portſburgh.

MAGISTRATES OF GLASGOW.

LAWRENCE CRAIGIE, Eſq. Lord Provoſt.

James M'Kenzie, Eſq re-elected,
Robert Dunlop, Eſq.
Archibald Campbell, Eſq.
} Bailies.

Robert Auſtin, Eſq. re-elected,
David Scott, Eſq.
} Trades' Bailies.

MAGISTRATES OF RENFREW.

JAMES BURNS, Eſq. Provoſt.

Meſſrs. David Owen,
George Paterſon,
} Bailies.

George Boyd, Dean of Guild,
Gavin Dunlop, Treaſurer.

MAGISTRATES OF RUTHERGLEN.

Colonel JOHN SPENS, of Stonelaw, Provoſt.

Meſſrs. James Bowman,
Andrew Fleming, jun.
} Bailies.

MAGISTRATES OF PAISLEY.

ANDREW MOODY, Eſq. Chief Magiſtrate.

Meſſrs. John Davidſon,
Robert Speir,
} Bailies.

Hugh Thomſon, Treaſurer.

MAGISTRATES OF HAMILTON.

JOHN HANSHAW, Eſq. Eldeſt Bailie.
Mr John Torrance, Second Bailie.
Mr James Paterſon, Treaſurer.

MAGISTRATES OF DUMFRIES.

GABRIEL RICHARDSON, Eſq. Provoſt.

Robert Jackſon, Eſq.
James MacWhir, Eſq.
Benjamin Bell, Eſq.
} Bailies.

James Gracie, Eſq. Dean of Guild.
John M'Morine, Eſq. Treaſurer.

Capt. William Miller is elected a Counſellor in the room of Mr Maxwell, of Carruchan, reſigned.

MAGISTRATES OF AYR.

GEORGE CHARLES, Eſq. Provoſt,

Meſſrs. Hugh Cowan,
Alexander Forſyth,
} Bailies.

James Cuthbert, Dean of Guild.
Ebenezer Shaw, Treaſurer.

Magi-

Magistrates of Old Aberdeen.

ROBERT EDEN SCOTT, Esq. Provost.
Dr Jack,
J. Gray.
A. Smith,
Dr Gordon, } Bailies.

Magistrates of Banff.

GEO. ROBERTSON, of Gaval, Esq. Provost.
Messrs Lewis Cruickshank,
George Wilson,
Alexander Robinson, } Bailies.
William Johnston, Dean of Guild.
John Russel, Esq. of Balmaad, Treasurer.

Magistrates of Selkirk.

Messrs George Rodger,
John Anderson, jun. } Bailies.
Ebenezer Clarkson, Dean of Guild.
Walter Henderson, Treasurer.

Inverkeithing Magistrates.

Sir JOHN HENDERSON, of Fordel, Bart. re-elected Provost.
Messrs Elder and Alexander, Bailies.
Mr Barclay, Dean of Guild.
Mr Robert Angus, Treasurer.

Culross Magistrates.

Messrs Alexander Masterton,
David Meiklejohn,
William Fulton, } Bailies.
James Bennet, Dean of Guild.
James Campbell, Treasurer.

Queensferry Magistrates.

Messrs John Martin,
Walter Wilson, } Sea Bailies.
Edward Nicol, Land Bailie.

Magistrates of Kirkcaldy.

WALTER FERGUS, Esq. of Strathore, Provost and Admiral.
Messrs Robert Russel,
George Malcolm, } Bailies.
George Morgan, Dean of Guild.
James Bisset, Treasurer.

Magistrates of Linlithgow.

ALEXANDER LEARMONTH, Esq. Provost.
William Napier, Esq.
Alexander Napier, Esq.
George Cunningham, Esq.
William Burnside, Esq. } Bailies.
Andrew Bartholomew, Esq. Dean of Guild.
John M'Eltrish, Esq. Treasurer.

Magistrates of Forfar.

JOHN WATT, Esq. of Meathie, Provost.
Messrs James Sands,
Robert White, } Bailies.
John Benson, Treasurer.

Magistrates of Arbroath.

JAMES JOHNSTON, Esq. Provost.
Messrs William Ramsay,
William Kddy, } Bailies.
John Anderson, Town Treasurer.
Charles Fordyce, Dean of Guild.
John Leslie, Convener of the Trades.

Magistrates of Dundee.

JOHN GUILD, Esq. Provost.
Messrs Alexander Balfour,
Thomas Bell,
Patrick Whitson,
George Thoms, } Bailies.
Patrick Smith, Dean of Guild.
Provost Alexander Thoms, Counsellor to the Guild.
John Crichton, Treasurer.

Magistrates of Burntisland.

ALEXANDER PITCAIRN, Esq. Provost, Sheriff, and Admiral.
Messrs Thomas Orrock,
And. Hutchinson, sen.
Andrew Cheap, } Bailies.
Alexander Haxton, Dean of Guild.
Robert Wemyss, Convener.

Magistrates of Perth.

JOHN CAW, Esq. Provost, Sheriff, and Coroner.
Messrs Peter Duff, Dean of Guild.
Laurence Robertson,
Robert Ross, } Merchant Bailies.
William Blair,
Robert Gray, Glover, Trades Bailie.
John Clark, Coppersmith, Town Treasurer.

Magistrates of St Andrews.

The Right Hon. the Earl of KELLIE, Lord Provost.
Charles Dempster, Esq. Dean of Guild.
Thomas Melville, M.D.
Mr Robert Richard,
Mr Robert Balfour,
Mr William Ritchie, } Bailies.
Mr Robert Niven, Treasurer.

Magistrates of Inverury.

WILLIAM MOLLISON, Esq. Provost.
Messrs George Lyon,
George Reid,
James Nicol, } Bailies.
William Lyon, Dean of Guild.
William Donald, Treasurer.

Magistrates of Dumbarton.

JOHN DENNY, Esq. Provost.
Messrs John Dixon,
Alexander M'Kenzie, } Bailies.
John M'Symon, Dean of Guild.
Archibald M'Farlane, Treasurer.

Magistrates of Greenock.

Walter Ritchie, Esq.
Hugh Crawford, Esq. } Bailies.
Mr Robert Bog, Treasurer.

Magistrates of Lanark.

RICHARD VARY, Esq. Provost.
Thomas Stewart, Esq.
William Stein, Esq. } Bailies.
James Forrest, Esq. Dean of Guild.

John

John Anderſon, Convener of Trades.
George Gibſon, Town Treaſurer.

Magiſtrates of Kilmarnock.

Meſſrs William Gregory, Eldeſt Bailie.
Thomas Greenſhields, Youngeſt Bailie.
James Greig, Town Clerk.
William Brown, Treaſurer.

Magiſtrates of Stirling.

JOHN GLAS, ſen. Eſq. Provoſt and High Sheriff.

Meſſrs Michael Connal, Thomas Wright, James Thomſon, jun. James Forman, } Bailies & Sheriffs.
John Sutherland, Dean of Guild.
Alex. Sutherland Deacon Convener.
Alex. Smith, Treaſurer.

Magiſtrates of Montroſe.

JAMES LYALL, Eſq. Provoſt.

Meſſrs Andrew Thom, Dean of Guild.
William Aberdeen, David Ford, Patrick Craigie, } Bailies.
James Haddon, Treaſurer.

Berwick Magiſtrates.

JOHN STEVENSON, Eſq. Mayor.
Mr George Thompkins, Alderman.

Meſſrs Henry Penny, John Suddis, Patrick Hogg, George Bonhill, } Bailliffs.

Magiſtrates of North Berwick.

Paul Minchin, Eſq. Thomas Miller, Eſq. } Bailies.
Mr Hew Burn, Treaſurer.

Magiſtrates of Haddington.

WILLIAM CUNNINGHAM, Eſq. Provoſt.

Mr Andrew Matthew, Mr John Martin, } Merchant Bailies.
Mr John Hutchinſon, Trades Bailie.
Mr James Roughead, Dean of Guild.
Mr George Banks, Treaſurer.

Early on Sunday morning the 3d inſtant, the bleaching mill at Camp Bleachfield, near Hamilton, was diſcovered to be on fire; though every exertion was uſed to extinguiſh the flames, the whole building and machinery, excepting the water wheel, were deſtroyed.—There were, it is ſaid, about twelve pieces of cloth in the mill, which were alſo conſumed.

James Clark, *alias* Alexander Stewart, and Robert Brown, have been ſerved with a new indictment to ſtand trial before the High Court of Juſticiary on Tueſday the 9th of November next, for robbing the weſt poſt on the 1ſt of Auguſt laſt.

Aſſize of Bread, ſet by the Magiſtrates of Haddington, Oct. 18. 1802.

	Weight.	*Price.*
Quartern Loaf,	4lb. 5 oz. 8 dr.	—s. 9d.
Sixpenny ditto,	2 14 4	—0 6
Twopenny ditto,	0 15 7	—0 2
Onepenny ditto,	0 7 11	—0 1

Oct. 19. Mr Hamilton, keeper of the jail in Glaſgow, received information that five convicts under ſentence of tranſportation for Botany Bay, were that night to attempt their eſcape from priſon; in conſequence of which, he, with his aſſiſtants, and a party of the 92d regiment, entered, about nine o'clock at night, the room in which they were confined; a violent ſtruggle immediately took place, and, before they were ſecured, Mr Hamilton received a wound from a knife, in his right hand, and the under jailor was knocked down and his right hand ſeverely bitten; on Friday night, they made another attempt to eſcape by forcing open a door. On Saturday morning (Sept. 23d.) they were ſent off under an eſcort of the inhabitants for Edinburgh, to be ſhipped for Botany Bay. Their names are, William Foggo, Roger Young, George Scott, Thomas Milward, and David Robertſon.

Oct. 21. Two gentlemen went a ſhooting from Moffat; and, after having killed a number of muirfowl, hares, partridges, ſnipes, &c. when one of the gentlemen deſcended a deep glen, within two miles of Moffat, a large beautiful young eagle ſprung from one of the rocks. He happened to have a ball in one of his barrels (for the purpoſe of ſhooting deer) and with this he fired at the eagle and killed him. The eagle meaſured upwards of five feet from tip to tip of his wings. A few days before, a gentleman ſaw an eagle chaced by two Roman ravens, near the ſame ſpot.

Oct. 26.—This day there were 240 bolls of Oatmeal in Edinburgh market, which ſold from 17s. 9d. to 18s. 6d. per boll.—Retail Prices per peck, of Beſt Oatmeal, 1s. 2½d. Second, 1s. 2d.—There were alſo 60 bolls of Peaſe and Barley Meal, which ſold from 11s. to 12s. per boll.—Retail Price per peck, 10d. to 11d.

It is with pleaſure we inſert the following letters, as a farther inſtance of the cordial harmony which, with ſo much honour to themſelves and advantage to the ſervice, has ſubſiſted among the Volunteer Corps aſſociated in Scotland for the ſupport of good Government and defence of their country,

SIR, *Inverary, Sept.* 17. 1802.

I am directed by the Majors and a reſpectable number of the officers of the Argyllſhire Volunteers, lately under your command, to preſent you with the Set of Silver Plate which you will pleaſe to receive herewith, and to requeſt your acceptance of it

as a mark of their ſatisfaction with your conduct while their Commanding Officer, and of their perſonal eſteem and regard. I am, SIR, your moſt obedient ſervant,

(Signed) COLIN CAMPBELL.

Lieut.-Col. Graham, Inverary.

ANSWER.

Inverary, Sept. 17. 1802.

DEAR SIR,

I have juſt received your obliging letter of this date, with the very handſome preſent of plate which accompanied it from the Majors and other Officers of the Argyllſhire Volunteers. It is impoſſible for me to expreſs in words how much I feel gratified by this flattering mark of approbation from gentlemen whoſe good opinion I ſo highly value; I ſhall only beg leave to aſſure you and them, that it required nothing of this kind to keep in my remembrance thoſe ſentiments of eſteem and regard which their conduct, during the nine years I have had the happineſs of being inrolled with them, has ſo ſtrongly impreſſed on my mind. It will be my pride to hand down to my children this honourable gift, as a memorial to them of your friendſhip, and of the reſpect and regard with which I have the honour to remain, Dear Sir, your and brother Officers' obliged and obedient ſervant.

(Signed) HUM. GRAHAM, Lieut.-Col. *of the late Argyllſhire Volunteers.*

Lieut. Colin Campbell, of the late Argyllſhire Volunteers.

Campbeltown, Oct. 7.—"On the 5th inſt. an expreſs reached Duncan Stewart, Eſq. Admiral Depute of this port, with intelligence that a large ſhip was ſeen diſmaſted, upon her beam-ends, and apparently ſinking, off Auchachaon Head, near this place. Notwithſtanding its then blowing very hard, the only veſſel then in this harbour that could venture to ſea, (although ſhe had a very valuable cargo on board,) was, with twelve able ſeamen, ſent to the ſhip's aſſiſtance. Upon her coming up with the ſhip, ſhe found that ſeveral of her maſts had been carried overboard, the main-maſt nearly cut through, the veſſel upon her beam-ends, and ſix feet water in her hold.—They inſtantly offered to aſſiſt to pump out the water, ſhift the ballaſt, ſo as that the ſhip would riſe up, and bring her to a place of ſafety (even to Greenock) but the Maſter refuſed to accept of any manner of aſſiſtance whatever, and had not even the civility of ſo much as thanking the men who left their own employment and went to his aſſiſtance, upon which they, however reluctantly, left the ſhip in the greateſt diſtreſs, and anchored behind the Point of Carradell, where they remained all night, not being able, on account of the ſtorm, to return to Campbeltown. Shortly thereafter they ſaw the ſhip drop anchor in a very dangerous bay off Barmolloch, where ſhe, upon the morning of yeſterday, ſunk in about fifteen fathoms water. Upon inquiry, ſhe is found to be the Minerva of Dantzic, Peter Cornelius, Maſter, bound from Dublin for Morce, in Norway, and, from all that can be inferred from the maſter's conduct, it is believed he was not very anxious about the ſafety of the veſſel. A precognition relative to the matter has been inſtituted by the Admiral."

Advices have been lately received from the Baptiſt Miſſionaries in Bengal, which muſt give great ſatisfaction to thoſe in this country who have contributed with ſo much liberality to the publication of the Sacred Scriptures in the language of that Continent. Since the Baptiſm of Petumber, formerly mentioned, ſeveral Brachmans and Caeſtos (thoſe of the writer caſt,) have renounced caſt, and made open profeſſion of Chriſtianity, though not yet baptized.—"Our courſe of action (Mr Carey writes,) is much altered. We have neither time nor occaſion to go out to preach as much as formerly. Our printing preſs ſends out Miſſionaries, viz. New Teſtaments and tracts, and the people who come to us for inſtruction are often quite as many as we can attend to."

The collections and ſubſcriptions in Scotland, for defraying the expence of printing the Old Teſtament in Bengalee, amount, we hear, to very nearly 800l. Mr Fuller arrived at Kettering in good health October 7.

It muſt be pleaſing to the public to learn, that the Society in Scotland for propagating Chriſtian Knowledge, have now upon their eſtabliſhment, beſides Miſſionary Miniſters and Catechiſts, above 300 ſchools, at which are taught, by the laſt reports, above 15,700 ſcholars: This Society, finding that the number of copies of the Old Teſtament Scriptures, tranſlated into Gaelic, and printed at their expence, is now reduced to a ſmall number, and cannot ſupply the urgent demands of the Highlands and Iſlands, have come to the reſolution of printing a new edition. It is propoſed that it ſhall be a neat portable ſize, furniſhed to their poor ſcholars gratis, and to the public at a low price. As the ſtock of the Society cannot, in a conſiſtency with their charter, be invaded, and the annual revenue is completely exhauſted by their large eſtabliſhment of ſchools, &c. they entertain hopes that the charity of the public, which they have ſo often experienced, and to which indeed is to be aſcribed their capacity of teaching ſo great a multitude of poor children, will enable them to carry on the much-needed and important work now in contemplation. Is there a friend to

Religion

Religion who does not mourn over the thought, that numbers of his own countrymen, earneſtly deſiring the Scriptures, cannot now obtain them in the only language which they underſtand, and who will not readily contribute to ſupply this defect?

We hear, with much ſatisfaction, that the Secretary of the Society in Scotland for Propagating Chriſtian Knowledge, has received from one benevolent gentleman, who deſires that his name may not be publiſhed, a Subſcription for Two Hundred Pounds Sterling, towards defraying the expence of the important and much-needed work, now propoſed by that Society, viz. the publication of a New Edition of the Scriptures of the Old Teſtament in Gaelic. Another Gentleman alſo has offered a ſubſcription of Twenty-five Guineas, for the ſame purpoſe. Theſe examples, it is to be hoped, will be imitated, and that a generous Public, when giving their aid to the pious deſign of conveying the Scriptures to the Natives of India, in their own language, will not be unmindful of their own Countrymen in the remote parts of Scotland, earneſtly deſirous of the like bleſſing.

Dr Jenner has received from the Dowager Empreſs of Ruſſia, by the hands of Lord St Helen's, a preſent of a moſt brilliant diamond ring, accompanied by a letter from her Imperial Majeſty, announcing her introduction of the Vaccine Inoculation into the charitable eſtabliſhments under her care.

BIRTHS.

At the Right Hon. Lord Thurlow's, London, the Lady of Colonel Cunynghame, a ſon and heir.

In Cavendiſh-ſquare, London, the Lady of William Hunter, Eſq. a daughter.

Mrs Child, wife of Mr Child, Attorney, Briſtol, two fine children, a boy and a girl. The ſame Lady, about 18 months ſince, was delivered of three children, all boys.

At Tweedhill, Mrs Logan, younger of Edrom, a ſon.

Sept. 22. 1801. At Logie Elphinſtone, Aberdeenſhire, the Lady of Robert Dalrymple Horn Elphinſtone, Eſq. a ſon and heir.

30. At Carradell Houſe, the Lady of Walter Campbell of Carradell, a daughter.

Oct. 2. At Cluny, the Lady of Colonel M'Pherſon, a daughter.

3. Mrs Arburthnot, Queen Street, Edinburgh, a ſon.

9. Mrs Mackay, Milne's Square, Edinburgh, a ſon.

10. Mrs Roy, of Nenthorn, a ſon.

—. At Rednock Houſe, Mrs Graham Stirling, a ſon.

11. At Dulwich, the Lady of A. Erſkine, Eſq. of Ballnall, a daughter.

13. At the houſe of Lord Hermand, in George-ſtreet, Edinburgh, the Lady of James Ferguſſon, Eſq. a daughter.

Oct. 18. At Dunglas Houſe, the Right Hon. Lady Helen Hall, a ſon.

—. At Edinburgh, Mrs Hathorn, of Caſtlewigg, a daughter.

20. Mrs Mackenzie of Applecroſs, a daughter.

MARRIAGES.

At Shoreham, Colonel Porter, M. P. to the Dowager Counteſs of Groſvenor.

At Perth, Bailie William Gray, Ironmonger, to Miſs M'Ewen, daughter of Bailie John M'Ewen.

At Leith Walk, Mr J. Neſs, druggiſt, Newcaſtle, to Miſs Marion Richmond, daughter of Mr Matthew Richmond, nurſeryman.

Sept. 15. At Kindeace, Roſsſhire, Colonel John Mackenzie, of the 78th regiment, to Miſs Lilias Chiſholm, daughter of the deceaſed Alexander Chiſholm of Chiſholm, Eſq.

21. At Lymington Church, the Hon. Charles Murray, brother to the Earl of Manſfield, to Miſs Law.

22. At Greenock, Captain David Linn, to Miſs Marion Galbraith of Glaſgow.

23. At Manſe of Riſolis, Cromartyſhire, Mr Charles Monro, writer in Stonehaven, to Miſs Mary Arthur, eldeſt daughter of the Rev. Robert Arthur, miniſter of Riſolis.

27. Mr Nathaniel Gibſon, one of the Town Clerks of Paiſley, to Miſs Jane Patrick, daughter of the late Mr Robert Patrick, merchant.

—. At Aberdeen, Dr James Williamſon, Phyſician in Banff, to Miſs Chriſtian Cockburn, ſecond daughter of the late Mr David Cockburn, Berwick-upon-Tweed.

Oct. 1. At Lochmalony, Fifeſhire, Profeſſor H. D. Hill, of the Univerſity of St Andrews, to Miſs Margaret Borthwick, eldeſt daughter of Archibald Borthwick, Eſq. Banker in Edinburgh.

4. At Annfield, James Graham, Eſq. only ſon of the deceaſed George Graham, Eſq. of Kinroſs, to Miſs Elizabeth Muter, only daughter of William Muter, Eſq. of Annfield.

—. At Ayr, Captain Robert Hamilton of the 79th regiment of foot, to Miſs Margaret Bowie, ſecond daughter of William Bowie, Eſq. of Cambuſiſcan.

18. At Glaſgow, Charles Cunningham, Eſq. younger of Cairncurran, to Miſs Eliza Gray Park, daughter of Robert Park, Eſq. merchant in Glaſgow.

20. At Glaſgow, Mr Walter Wardlaw, merchant, to Miſs Janet Grindlay, ſecond daughter of the late Mr Alexander Grindlay, merchant.

Oct. 21. At Edinburgh, Mr Alex. Brodie, late Lieutenant in the Thetis frigate, to Miſs Jean Gray, daughter of Mr George Gray, Milne's Court, Edinburgh.

DEATHS.

In Wales, the Rev. T. Smith, Vicar of St Ives; and on the ſame day, Mrs Smyth, his wife. A family of eight children, deprived of both their parents in one day, is truly afflicting.

At Plymouth, Poll Wells.—In the glorious Naval action of the 1ſt of June, Poll fought bravely on board the Marlborough of 74 guns, where, from a principle of attachment, ſhe refuſed to part from the ſailor ſhe was with, but actually bore the horrors and confuſion of the battle, fighting at a gun with all the reſolution of a hardy veteran. In the ſcene of carnage on board that ſhip, Poll ſtood firm, and after the event had proved ſucceſsful, her humanity and attention were of the higheſt utility to the unfortunate wounded, whom ſhe cautiouſly dreſſed and waited upon with that tenderneſs which ſhewed her regard for the Sons of Neptune.

At Gray's-Inn-Lane, London, Mr M'Inner. He has left his property, about 12,000l. to the man with whom he lodged.

At his houſe in Duke Street, Weſtminſter, London, Dr Arnold, the celebrated muſical compoſer.

At Marlborough, in Wilts, Mr James George Ruſſel, who for many years was an eminent Bookſeller in London.

At Bundoran Lodge, the Counteſs of Enniſkillen.

Sir James Pennyman, Bart. of Ormeſby Caſtle.

Lately at Blanern, Berwickſhire, John Lumſdain, of Blanern, a gentleman much regretted. He extinguiſhed by his moderation many differences among his neighbours, and held ſo high a place in the general eſteem, that it would have betrayed a conſciouſneſs of a bad cauſe to have refuſed his interpoſition as arbiter.

At Preſton, Miſs Jane Wall, daughter of the late Lawrence Wall, Eſq. of that place. She had attended Divine Service twice the preceding day, was well and chearful in the evening, and found dead in bed the next morning.

Miſs Hubbart, a fine girl of 14 years of age. While at dinner with her family at Langham, near Oakham, and in apparent health, ſhe ſuddenly fell down dead. She was engaged in chearful diſcourſe at the moment of this awful and inſtructive viſitation.

At Dundee, the Rev. John Sanderſon, Methodiſt Miniſter.

At Greenock, Mrs Morris, wife of Mr Patrick Morris, wood-merchant.

On the 18th of May laſt, at the houſe of Colin Robertſon, Eſq. Calcutta, John Cleland, Eſq.

On the 26th of May laſt, at Calcutta, James Smyth, Eſq. writer in the ſervice of the Eaſt India Company, ſecond ſon of the Hon. David Smyth of Methven, one of the Senators of the College of Juſtice.

On the 13th July laſt, at Savannah La Mar, Jamaica, in the 21ſt year of his age, Mr George Braid, ſon of Mr Andrew Braid, late merchant in St Andrews.

At Demerary, on the 12th Auguſt, Peter Niſbet, Eſq. ſon of Mr P. Niſbet, of Glaſgow.

Sept. 12. At Alford, near Cheſter, Mrs Mary Robertſon, late Milliner in Prince's Street, Edinburgh.

16. At Logie, Mr Robert Bogie, miniſter of that pariſh, in the 63d year of his age, and 35th of his miniſtry.

21. At Aberdeen, Mr Alexander Angus, Bookſeller, Aberdeen, in the 82d year of his age.

24. At Inverneſs, Simon Frazer of Boblainy, Eſq.

27. At Largie, Miſs Jane Macdonald Lockhart, daughter of Alexander Macdonald Lockhart of Lee, Eſq.

28. At Haddington, Mr Hay Donaldſon, Town Clerk.

Oct. 4. At Ladruſhbug, in Dumhartonſhire, the Rev. George Stewart, Miniſter of Bonhill, in the 68th year of his age.

—. Thomas Morton, journeyman braſsfounder in Birmingham; and on the ſame day his wife died in child-bed, leaving a family of five ſmall children, friendleſs and deſtitute of the neceſſaries of life.—He had been employed ſeveral years as a carter in the manufactory of Meſſrs Meſſenger and Phipſon, at St Mary's, and always ſupported the character of a ſober, honeſt, and induſtrious man. His wife was remarkably frugal and cleanly, and their aſſiduity and good management enabled them to ſupport their children (notwithſtanding the frequent illneſs of the father) without the too common reſources of the laborious claſs, living upon credit, or applying to the parith. The huſband had been drooping ſeveral weeks; the wife's death was ſudden and unexpected. Parental tenderneſs has been fabled in the deſcription of the Pelican feeding her young with her vitals; but this deſcription has been literally realized by this poor man; for, upon an examination of the body, two eminent Surgeons were of opinion, that he had died from want of a ſufficient portion of neceſſary food, though he had made ample proviſion for

for his wife's expected confinement.—(*Birmingham Gazette.*)

Oct. 5. At her house, in Tiviot Row, Mrs Jean Scott, sister of the late Walter Scott of Harden, Esq.

11. At Glasgow, after only two or three days illness, George Gibbs, a pauper, in his 103d year. He was born 1st May 1700, at Nether Libberton, near Edinburgh, being the son of William Gibbs, gardener to Sir John Baird, near Dalkeith. He served his Majesty for many years as a private in dragoons; afterwards for twenty-two years as serjeant in the 48th regiment of foot; and subsequently, in other corps of infantry during the late American war. He was at the right hand of the late Col. Gardiner, when he fell in the battle near Prestonpans, and was himself wounded in the battle at Falkirk. His vigour, stature, and mental faculties, were considerable, and scarcely suffered diminution by years; and, at death he measured 6 feet 2 inches high, his body being as erect as in early years. Accustomed to a wandering life, this veteran pauper preferred, in his latter years, the scanty dependence on precarious bounty, to the more comfortable Asylum of a Poor's House, which his years and residence would have secured for him in the Town's Hospital.

12. At his house, in Falkirk, John Meek, of Campfield, Esq. who had practised there as a Surgeon for more than forty years.

14. At Glasgow, Mr William Pinkerton, jun. Brewer, and late one of the Magistrates of that city.

15. John Moir, Esq. writer to the signet.

16. At Glasgow, in the 68th year of his age, and 35th of his ministry, the Rev. Thomas Bell, one of the Relief Ministers in that city.

18. At her house, Prince's Street, Edinburgh, in an advanced age, Mrs Callender, widow of the late John Callender, Esq. of Craigforth.

19. At Edinburgh, Mrs Walker, relict of the deceased Mr John Walker, merchant.

—. The remains of Lieutenant Fraser, late of the 1st Regiment of Life Guards, were interred at St James's Chapel, Tottenham Court-road, with military honours.

As many erroneous and contradictory accounts have been given of the melancholy accident which occasioned his death, we think it may not be improper to state the following particulars, upon authority:—

"He was on his way to Ramsgate, in a tandem, accompanied by his groom. About three miles beyond Canterbury, he overtook a waggon in an uneven part of the road. He was at all times a steady and cautious driver; and, in truth, his extreme caution on this occasion proved fatal to him. —That he might be at as great a distance as possible from the waggon, he unhappily drove too near the hedge, in which a post, concealed in the quickset, coming in contact with the wheel of the tandem, overset it. The servant being on the near side, fell short of the waggon; but Mr Fraser was thrown from a greater height to a greater distance, and unfortunately fell between the fore and hind wheels of the waggon, which passed over the lower part of his breast. When he was raised from the ground, he said to his servant—"John, don't leave me—I am a dead man."

"His servant having supported him against the hedge, and committed him to the humanity of some persons who were looking on, disengaged the leader from the traces, and rode full speed to Canterbury for professional assistance. In the mean time, Mr Fraser was conveyed, on a hurdle covered with straw, to the Swan Inn, at the little village of Sturry, about a quarter of a mile from the spot where the fatal accident happened. He complained of being cold, and called for some brandy and water.

"When the surgeon arrived, Mr Fraser begged that he might be bled; but the surgeon, on examining his pulse, and finding it low and languid, and his body extremely cold, declared he could not venture to do it; but requested that he would suffer himself to be conveyed to Canterbury, where all proper attention might be paid him. He acquiesced; for he was by this time incapable of opposition. He was put into a post-chaise, in which, supported by the surgeon and his faithful attendant, he was conveyed to Canterbury with as much expedition as the nature of his situation would admit.

"When he reached the King's Head Inn at Canterbury, the surgeon ventured to bleed him, and administered some other remedies, but in vain; for in about a quarter of an hour he expired, after a slight convulsion.

"Thus perished in the bloom of youth, a Gentleman, of whom his friends had justly entertained the most sanguine expectations. He was in person remarkably handsome; frank and easy in his manners; of a manly deportment, and sound and firm principles. His untimely fate has excited a very great degree of sympathy, and has been to his friends and connections a cause of the deepest affliction."

20. At Edinburgh, Lady Hamilton of Rosehall.